Evangelical Christendom

"Unum Corpus sumus in Christo."

Nov.-Dec., 1911.

Christian Union and Compromise.

In the minds of many a crisis has arisen in the relation of the Christian Church to the vital points of Revealed Truth. Influences are at work in the religious world which threaten a compromise between Gospel Truth in its simplicity and human philosophy, in a form that is especially deceptive by reason of its use of a Christian phraseology. A recent writer of eminence has well said concerning these days: "The three movements of physical science, philosophical thought, and worldly life are tampering with some of the fundamentals of the Faith." This would be of little moment if avowedly Evangelical Churches and their leaders occupied one camp, and those who avow the opposite occupied another. But amalgamation between those who accept the great verities of the Christian faith and those who openly deny them is to many an impossible position, calling for protest and repudiation. Compromise has come to be largely the spirit of the day, to the serious hurt of souls. Recent events, together with the manifest tendencies of the times, show a widespread disposition to make light of essential differences, and in the name of a spurious charity to welcome to a common platform those who are, and that which is, subversive of "the things most surely believed among us." This is as unreasonable as it is unscriptural, for "what communion hath light with darkness, or what part hath he that believeth with an unbeliever?" In the law of Moses it was strictly forbidden to sow the fields with mingled seed, or to wear a garment mingled with linen and woollen, as also to plough with an ox and an ass together, enactments which assuredly illustrate and enforce the principle of separation.

Such union as accepts and incorporates utterly contradictory principles can only injure the cause of God and truth, leading, as it does to a large extent to-day, to a minimising the value and importance of Gospel verities, and to a bewildering of simple and honest minds in their enquiry after the truth. We are bound to protest against, and to express the grief and sadness with which we view any attempt to break down the barriers between truth and error, faith and unbelief, Christ and antichrist.

We are told that it is difficult to draw the line between what is essential and what is non-essential, what is vital and what is of secondary or subordinate importance. To this we reply, the difficulty is far more apparent than real, and has little force with those to whom the Word of God is the paramount and supreme authority. Revelation is not ambiguous, fundamental truths are not nebulous or chameleonic in their hue; nor is the voice of the Holy Spirit, as heard through the ages in the general consensus of belief and testimony of all the great teachers and leaders of the hosts of God, doubtful in its tone.

Assuredly a time has come when the removal of ancient landmarks, and the overthrow of Divine distinc-

REV. W. FULLER GOOCH.
(Member of Council, Evangelical Alliance.)

tions, give present emphasis and point to the prophetic words, which, though spoken to those of old time, are of equal force for us to-day, "Thus, saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls."

But the practical question calls for consideration, *What is to be done* to meet the exigencies of the time, and the urgent call which has arisen for united and vigorous action? Nothing in the form of *declamation, denunciation of others*, or *denial of the right of private judgment*, is of any value. The programme which includes any approach to these must of necessity fail. Already these things have hindered the advance of united and effective testimony. Fanaticism is a foe to faith, and defeats in the end its own objects. The spirit which would burn the heretic, or visit with pains and penalties the errorist, or opponent of truth, is as evil, and as alien from the Spirit of Christ in a Protestant as in a Romanist, in an Evangelical as in a Rationalist. The effort to call down fire from heaven on those to whom we are diametrically opposed, so far from commending us to Christ, simply calls down upon us His just rebuke, "Ye know not what manner of spirit ye are of." To answer the question:—

1. We need first of all *to take more to heart the evils we deplore*, and to deal personally with God about the condition of things we grieve over. The wrong is to Him, not to us. The Person of our Lord; the sensitiveness of the Holy Spirit to all which contravenes His teaching, and His gracious efforts to guide into all truth; and also the honour of God as involved in the Sacred Word He has "caused to be written for our learning," are the great points to be remembered. All these are at stake to-day. These aspects of the case call for solemn and serious thought, and as we are moved and impelled to action by their consideration, we shall be led to the place of Daniel, when, stirred by the evils of his day, he "set his face to the Lord his God to seek by prayer, and supplication, and confession." We shall mingle with companies like those who sighed and cried for what was done in Jerusalem in Ezekiel's day, and upon whom God set His saving mark. True revival is born of prayer and humiliation, and true testimony can only be awakened by the life being touched with the live coal from off the altar. There is need therefore for us all to "search and try our ways, and to turn again unto the Lord," as deep need for us all to "lift up our hearts with our hands unto God in the heavens."

2. *We need clear definition as to the testimony called for*, and in heart endowed by us as of God. Mere negations are valueless; confused or conflicting testimony is only harmful. Party spirit, or partisan aims and predilections, have no place here. There are legitimate spheres for clear-cut differences of opinion and for diversities of operation. These must be loyally and generously recognised, and according to personal conviction be faithfully followed. But they do not touch the united testimony and action called for to-day. They are the circumference; we are dealing with the centre. They have to do with the centrifugal; we are yielding to the centripetal, and we see no reason why the impulse of the one should be a hindrance to the other. A book has lately been written by Canon Denton Thompson (Bishop Designate of Sodor and Man), entitled "Central Churchmanship," reviewing the subject of Evangelism in its relation to modern thought and work. The Canon pleads for definiteness as to fundamental principles, and reduces them to four as forming the true basis of real unity in the midst of diversity. They are these—I know no better; it seems to me nothing more is necessary to true Evangelical oneness. In the first place, we believe that *the Bible is the final and ultimate authority on all questions of faith and life*. The Holy Scriptures, in other words, determine our doctrine and practice.

The second fundamental principle in the Evangelical faith is *the centrality of the death of Jesus Christ*. The Cross is the central fact in the Christian creed. Christianity is the religion of redemption, and the redemption of the world has been effected by the Divine sacrifice of the Cross.

The third fundamental principle of Evangelical belief is *the necessity for the work of the Holy Ghost*, first in regeneration, and then in sanctification. Spiritual life is not an evolution, but a new creation.

The fourth fundamental principle is *the liberty of man's access to God through Jesus Christ*, a liberty free and unfettered, confined neither to time nor place, and needing no intervention.

Here, surely, is a ground where we may meet in holy unity of aim, a centre from which we may go forth in Evangelical Alliance to proclaim our common faith, and to fight with one heart the battles of our one Lord.

3. *We need action*. Of debate, discussion, and conference we have heard and seen much. The time has come to put our convictions and our desires into active operation.

The enemies of truth, the advocates of error,

are alive, and with full purpose of heart are zealously spreading, in city, town, and village, their propaganda. Men, money, and machinery are at their beck and call. They form branches in our chief towns; their vans stand in our market-places or on our village greens; their trained speakers harangue in our parks, and are found on the platforms and even in the pulpits of our land. In addition to this, their literature goes forth by the ton, and circulates from door to door.

Are we to stand idle, and see this without rallying to the claims of our Lord? The cry for help comes from all sides. Firm Bible testimony is welcomed, carry it where you will, and in many centres the cry for it comes from those who are experiencing a famine, not of bread, but of the Word of the Lord.

What can we do? Shall we withhold aught in our power at such a time as this?

Cannot some of us give *ourselves*; draw in our lines more closely, and concentrate awhile on this pressing need? Cannot some consecrate *of their money* and give freely, to enable a campaign to be carried on for their Master's sake?

Will not all make union in faith and prayer a greater reality than before? The Master's cry is, "That which thou hast already hold fast till I come," "Behold I come quickly, and My reward is with Me, to give every man according as his work shall be."

WM. FULLER GOOCH.

Notes.

Christmas, 1911.

"Advent through the cold dark air
Blows a shrill blast of warning, and the night
Is well nigh spent. Do thou and I beware
Lest the Judge come, and we, in Love's despite,
Be found with cruel hands rais'd up to smite
Our fellow servant!"

To all our readers, at home and abroad, we wish a joyful Christmas, and a New Year rich with God's blessing. The quotation from Dean Burgon is appropriate to the Season, and to the cause of Christian Union which the Evangelical Alliance represents.

* * * * *

Lord Kinnaird.—It will be an announcement of deep regret to all our readers that, owing to the present condition of his health, Lord Kinnaird has to leave England for enforced change and rest. His lordship will be absent for some time. The Council of the Evangelical Alliance, of which Lord Kinnaird is Chairman, in company with the Committees of many other religious and philanthropic organisations in which his lordship takes so conspicuous and devoted a part, ask the prayers of our readers, especially during the Week of Prayer, that in the goodness of God complete health and strength may speedily be restored.

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The Week of Prayer, 1912.—The first complete week of the New Year commences on Sunday, January 7th; the Week of Prayer will therefore be universally observed from January 7th to 13th. The preparations for the coming observance—the sixty-fifth—have been made under encouraging conditions. Not only are there evidences of desire for co-operation among the various sections of the Christian Church, but there are also signs of spiritual awakening which, if as yet but manifest in drops, betoken showers that prayer and faith may induce. The subject of Christian Union and Co-operation has been much to the front during the year now closing. It has been, and is, a topic for Press comment and discussion, as well as of platform utterances. But now to business. Platitudes, and the patting on the back which merely emphasises "the unity underlying our unhappy divisions," without a conscientious determination to remove *causes* of division, are but the externals at which the world laughs. Manifested unity in prayer to God for a ruined and lost world, and the wrestling for a spiritual awakening which shall revive drooping Churches and bring back the blessings of Pentecost, can but prove the love by which all men shall approve Christianity. Let all determine to unite during the Week of Prayer as—in the terms of the world invitation—"*those who believe that prayer works wonderful changes.*"

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Hastings has placed an order for 6,000 copies of the small programme (with one page left blank for local announcements), Bath a first order of 3,000, and other centres are sending large or smaller orders according to local circumstances. It will greatly relieve the pressure on the headquarters staff at this time of the year if orders for Week of Prayer literature are placed early. The importance of having the small-size programmes, containing the universal Topics for Prayer, distributed through local Churches *before* the Week of Prayer, should be pointed out. Not only does this course ensure definiteness in petitions—the lack of which is often responsible for unprofitable prayer-meetings, but Christians of the various Churches are

acquainted thereby with the world-wide nature of the Week of Prayer. The fact that the same programme, translated into many different languages, is in use throughout the civilised world, should be an incentive to public and private intercession during the Week of Prayer. A new language, in addition to those into which the Week of Prayer programme is annually translated, has been added this year—we refer to Luganda. Through the kindness of Mr. A. H. da Silva, of Oporto, the programme has also been circulated this year in Portuguese to Portuguese-speaking countries. Hitherto the Portuguese translation has been confined to newspapers.

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The Throne Room of the King's Hall (Holborn Restaurant) has been reserved for the Central London Noon Meetings during the Week of Prayer. The Council express the earnest hope that large numbers, especially business men, will come together daily, from 12 to 1 p.m., at this appointed centre. Those willing to assist in making these meetings more widely known by the distribution of invitations will gladly be supplied with such on application by letter, or in person, at the offices of the Evangelical Alliance, 7, Adam Street, Strand, London.

Lord Kinnaird will be unable to take his usual place in the chair at the opening meeting on Monday, January 8th, but Mr. F. A. Bevan has kindly consented to take Lord Kinnaird's place. The brief address on "Thanksgiving and Humiliation," the subject for Monday, will be given by Rev. Charles Brown, of Ferme Park. The arrangements for the following days are as follows:—

Tuesday, January 9th.
Chairman - - Rev. Harrington C. Lees, M.A.
Brief Address - Rev. W. Goudie.

Wednesday, January 10th.
Chairman - - Mr. W. H. Seagram.
Brief Address - Rev. H. Elvet Lewis, M.A.

Thursday, January 11th.
Chairman - - Sir Robert Laidlaw.
Brief Address - Rt. Rev. Bishop Ingham.

Friday, January 12th.
Chairman - - Mr. Albert A. Head.
Brief Address - Rev. H. L. V. C. de Candole, M.A.

Saturday, January 13th.
Chairman - - Sir Andrew Wingate, K.C.I.E.
Brief Address - Rev. F. L. Denman, M.A.

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The question of local arrangements for the Week of Prayer is answered according to local circumstances, which vary. In some places well-organised Branches or Committees exist, representing the Evangelical Alliance. In such places there is no difficulty; the non-political and interdenominational platform of the Evangelical Alliance affords the rallying ground for pulpit and people of all Churches. But in some centres, and more recently, local and sectional bodies have utilised the first complete week of the new year for a week of prayer under their own auspices, in some cases ignoring the Evangelical Alliance, and the Universal Programme of Prayer so essential a feature in unity and intercession during this hallowed season of the year. This is to be regretted, and has been for some time the subject of earnest and prayerful consideration by the British Council. The following letter, approved by the Council, has been circulated to local Free Church Councils throughout the United Kingdom. It serves to explain the desires and entreaties of the Council of the Evangelical Alliance in this connection:—

Evangelical Alliance,
7, Adam Street,
Strand, London, W.C.,
October, 1911.

THE UNIVERSAL WEEK OF PRAYER, 1912.

DEAR SIR,—I am desired by my Council to write to you on the subject of the Universal Week of Prayer, copies of the International Programme for the forthcoming observance, January 7th to 13th, being enclosed.

In seeking the co-operation of your local Council in calling Churches and Christians together for united prayer during the Week of Prayer, I am directed to ask that, if the Week of Prayer is not at present organised in your district under the immediate auspices or in the name of the Evangelical Alliance, your Council will not arrange meetings under the auspices of any other body, seeing that the organisation of the Week of Prayer during the first complete week of each new year has been always regarded as the work of the Evangelical Alliance in the sole interest of Christian Unity.

You will, I feel sure, realise that if, during the Week of Prayer, the Free Church Council organise sectional meetings, it may appear to the world at large that Christians are divided, and Church of England people may not take part in the meetings organised in the name of the Free Church Council because they may think that they are special and denominational instead of universal, that is, for all Churches and Christians alike.

May I beg of you and your Council in this special matter to prevent or discourage such a split in the camp of the Lord's service, in order that it may be realised more and more throughout the length and breadth of the world that we are "All one in Christ Jesus."

I have pleasure in sending you a report of meetings held last year at home and abroad, the pamphlet including facsimile illustrations of some posters and bills used for announcing the Week of Prayer, also hints on local arrangements. An order form for the large or small editions of the universal Prayer Topics, in accordance with the specimens enclosed, is also included.

With hearty greetings in Christ Jesus,
Believe me to be, yours very truly,
HENRY MARTYN GOOCH,
General Secretary.

"The Fruits of Compromise."—The proceedings at the Nottingham Conference of the Congregational Union in relation to the Rev. R. J. Campbell have caused searchings of heart among many. Our leading article in this issue deals with the subject in general terms, but the thanks of those who seek for comprehension without compromise are due to the Editor of the *Christian* for publishing articles and correspondence on the subject under the heading of "The Fruits of Compromise." The following extract from a letter circulated to Evangelical leaders will bring our readers into touch with the vigilance and prompt action of the Council of the Evangelical Alliance in this connection:—

November 14th, 1911.

"You will be aware that attention is being drawn, in the Press, and elsewhere, to influences in the religious world which, in the opinion of many, threaten a compromise between Gospel Truth in its simplicity, and human philosophy in a form that is especially deceptive, by reason of its use of a Christian phraseology. The Editor of the *Christian* has given special prominence to this subject, and has probably ventilated the feelings of many that some definite and comprehensive scheme should be formulated for a restatement of essential Truths of our common Christianity, over the widest possible area.

"At the last meeting of my Council the following resolution was unanimously adopted:—

"RESOLVED.

"'That in view of widespread unbelief, and the loosening of hold within the Churches on fundamental Truths held in common by the Christian Church from the beginning, this Council decides to call a preliminary meeting for Prayer and Conference, with a view to further action.'

"In accordance with this resolution, and on behalf of my Council, I write to ask that you will make it convenient to attend a preliminary meeting to be held at Sion College, Thames Embankment, on Tuesday afternoon, November 28th, at 4 p.m., in order that, under the pervading influence of prayer and love, further consideration may be given to the outlook.

"The chair will be taken by the Rev. Prebendary H. E. Fox, M.A., and among those who will address the meeting will be the Rev. F. S. Webster, M.A., Rector of All Souls, Langham Place, W., and the Rev. W. Fuller Gooch, of West Norwood.

"You will agree that any campaign for a restatement of fundamental Truths, as proposed, would need to be carried out on lines indicating the widest possible comprehension and cooperation; while, at the same time, conserving and proclaiming all that is vital to the Person and Work of Our Lord Jesus Christ as revealed in the Holy Scriptures.

"It has been suggested that a day might be set apart, early in 1912, for three great meetings for Humiliation, Prayer, and Testimony in the Queen's Hall, Langham Place, W., but all will feel that such an enterprise, to be successful, will need to have the hearty and sustained cooperation of all sections of the Christian Church.

"May I ask your earnest prayers, pending the meeting on November the 28th, that the guidance of God may be clearly indicated to us all, and may I urge that you will do your utmost to be present at Sion College on the 28th inst."

The meeting referred to being semi-private, no report has appeared in the Press. It was influentially attended, valuable suggestions being made, some of which are having the careful consideration of the Council.

In this, as in other directions, the weakness of the Evangelical forces is found in *the lack of means* to meet such crises as they arise. Sacerdotalism, Rationalism, and error generally are well financed. Would that earnest laymen in our country could see the need, and set free for work wise heads and willing hands, only restrained through lack of funds.

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Bahaism—A Warning.—We draw attention to the able article on this subject included in this issue of EVANGELICAL CHRISTENDOM. It is from the pen of Dr. Shedd, of Urumia, Persia. Writing to the *British Weekly*, under date November 24th, Dr. Shedd says:—

BAHAISM.

To the Editor of the "British Weekly."

DEAR SIR,—The wide publicity and favourable introduction given last summer in London to Abdul Baha and the religion of Bahaism leads me to ask the privilege for a word in your columns. If Bahaism is presented to the public on its own merits as a new effort to meet the spiritual needs of man, the Christian missionary is the last man to object to its having a sympathic hearing; but if it is presented as an equivalent of Christianity, or even as an approach to Christianity, it is time to protest. It claims to be the unification of all religious belief, and to offer to this age the form of religion most needed. This it claims to do by abolishing all ritual and all dogma. But the fact is that it presents both ritual and dogma of its own, as may easily be seen by reading a scientific account of it (*e.g.*, the articles on Babi in the Encyclopædia Britannica and in Hastings' Encyclopædia of Religion and Ethics).

Not only in its origin is it Mohammedan, but also in its acceptance of Mohammed as one of the Great Prophets. Indeed, it goes beyond the Koran in declaring that Mohammed was sinless, and was a Manifestation of God. No honour is given by it to Christ which is not given to Mohammed and to Baha Ullah, and it regards Christianity as a superseded revelation. It removes God farther from human life than does Mohammedanism, knows nothing of an immanent Spirit, and denies the need of any salvation other than enlightenment. The doubtless charming personality of Abdul Baha, the many Christian ideals accepted by Bahaism, and the possible services it may render (not *has* rendered) in the Orient are not called in question; but it comes to the West not in order to learn, but to offer the leadership of another in the place of Jesus Christ.

I remain, yours very truly,

W. A. SHEDD,

Of the American Presbyterian Mission, Urumia, Persia.

Atlantic Ocean,
November 24th, 1911.

The Reunion Outlook.

Notes and Comments.

"Central Churchmanship." CANON DENTON THOMPSON, Bishop Designate of Sodor and Man, has published a work dealing with the position of Evangelicals in the Church of England. He calls the volume "Central Churchmanship," and maintains that Evangelicals are neither high, nor low, nor broad. They hold a position midway, both in doctrine and practice, between the various parties in the Church. It must not be considered that they are in consequence a body that remains stagnant in the midst of a cube—unprogressive and motionless, with the calm that comes of removal from the busy tide of life. On the contrary, he holds that they have affinities with all that is good in the other schools of thought. Their principles have permeated to some extent the whole Church, but their mission is not on that account at an end. There is greater need for the assertion of their definite beliefs, and the spread of what they believe to be vital to Gospel Christianity. The fundamental principles of Evangelicalism are four—the authority of the Bible, the centrality of the death of Christ, the necessity of the work of the Holy Ghost, and the liberty of the access to God. He discusses these points in detail, and the sobriety of his thought and the kindliness of his spirit carry devout readers with him in the great majority of his conclusions. On the relation of Evangelicals to Nonconformists he writes: "The Church of England is without doubt historically and lineally the national branch of the Catholic Church. It is true that we do not refuse the term Church to our Nonconformist brethren, even as we use it of the Roman Communion, but by being courteous to our fellow Christians we must not be misunderstood as surrendering our claim to be the natural heirs of the Church of Primitive Christianity." As a Churchman, we cannot expect Canon Thompson to write in any other manner.

Evangelical Christianity. As we laid aside Canon Denton Thompson's book we took up a series of addresses on Evangelical Christianity delivered by representative leaders of various branches of the Church of Christ in England. It defines Evangelical as "that type of Christian life and truth which regards as primary and determinative, alike for the individual and for the Church, living faith in Christ as all-sufficient Meditator of God's grace. That is, its emphasis falls upon the experimental and personal rather than the sacramental and institutional aspects of Christianity." As we read the pages we are impressed by the spiritual unity that exists amid formal variety. The appeal to history and experience authenticates "Evangelical" religion. The various writers expound the view points of their own Churches, but it is soon apparent that although emphasis on minor points separates them into communions, they are all loyal to central truth and one in spirit. Professor Osman insists on the duty of all Presbyterians realising that they serve in their own Church for the sake of the whole, as soldiers serve in their own regiment for the sake of the Empire. By this means they will never be indifferent to the labours of others, or feel alienated from them because their sincerity leads them to somewhat different conceptions. "Thus," he adds, "we shall surmount our divisions by something more inspiring than ecclesiastical compromise, something more apostolic than the averaging of our individuality, whether in belief or organisation." As we study the arguments of this volume we see the unity at the centre which is the mark of "Central Churchmanship in its true and deepest sense." It is based on personal union with the Saviour, and the nearer men come to Christ the closer they are to one another. Different temperaments will desire different forms of worship, and minds of varied type will group themselves together. They are, however, one in Christ if they love and follow Him.

The Disestablishment Agitation. TO-DAY honest and godly men are found in opposing camps on the question of Welsh Disestablishment. It is scarcely for the Evangelical Alliance to pronounce an opinion on the matter, but one of our Vice-Presidents, Mr. Martin John Sutton, has written a letter to *The Times*, in which he says, "It is as citizens anxious to retain a recognition of God by the State, and a Divine sanction for our laws, that we must resist any measure which will even permit the Church to withdraw from association with the State, at least until some other Christian community is in a position to occupy her place and undertake the beneficent work now performed by the Church at large in this connection." In a recent essay, Dr. John

Oman, one of the ablest of Presbyterian thinkers, writes: "The Puritan conception of a National Church sprang from the belief that the true religious life is just the secular life lived rightly, that the only treasure of the Church is God's Word, and that its task is not to build up splendour of religious ceremonial, but humbly to persuade men to peace with God, and thereby to render the highest of all services to the community." It is well to place side by side these two expressions of belief, and without endorsing or rejecting their points of view to see how men who are by no means ecclesiastically minded regard an Established Church. There is a gulf between the seventeenth and the twentieth century, but Mr. Sutton has uttered the thought that lies at the back of many minds. We trust that in the controversy that now rages, members of the Alliance will remember that good Christians may differ without seeming to lay claim to privileges that are "merely secular" or without appearing "to commit acts of robbery." The Alliance came into being during a period of acute controversy—let us add to its strength by Christian action at this time of conflict.

Is it well with Religion?

We are not admirers of the principle of measuring spiritual success by statistics. The triumphs of Christ elude the statistician, and the best work for God cannot be placed on record in comparative tables. Figures are, however, an index to the movement of Church membership, and may serve as a valuable guide to tendencies that are at work. The publication of the census for this year gives us a record of the growth of population, and the various Churches supply us with the estimates formed after enquiry as to their numerical strength. The population of England and Wales has increased 10·9 per cent. during the past ten years; confirmations in the Church of England have grown 7 per cent. in nine years (the returns for last year are not yet issued). Membership of the Free Churches increased 10·6 per cent. since 1901, but it has decreased yearly since 1906-7. Since 1906-7 Sunday School scholars in the Church of England have increased 80,724, and in the Free Churches there has been a decrease between 1906-7 and 1909-10 (the last year figures available) of 114,010. Neither Free Churches nor the Church of England have occasion for congratulation with those figures. They point to a loss of hold on the people. Nothing worse for the people can be imagined than a decrease of the power of organised Christianity over their lives. All observers see the facts; they cannot avoid noticing the decay of Church attendance and a general weakening of religious sanctions. Outside organised Christianity there is very little unorganised work for Christ, and we must sadly admit it is not well with the Church. Many causes may be urged for the decline or slow progress. It is not for us to attribute the weight to be attached to the influence of the New Theology, Higher Criticism, the increased love of pleasure, or the decay of Sunday observance. We are, however, concerned with the remedy, and one obvious method of arresting the decay is for all who love the Lord Jesus to determine to do all in their power to draw closer to Him who can alone give them grace to do their part in winning souls for Him.

A Hopeful Symptom.

There is much to distress earnest Christians in the present condition of the world viewed from the spiritual standpoint. One strong and growing hope for better things is founded upon the return to the Cross on the part of preachers and writers. Under the influence of an attractive philosophical conception of the Incarnation the Atonement had been pushed into the background, and we believe that much of the New Theology is an exaggeration of the one-sided doctrine of the Incarnation that found favour with many earnest thinkers a quarter of a century ago. Man is still a sinner, and is conscious of his sin. The weight of personal and social misery presses upon his soul, and his cry still is, "What must I do to be saved?" and "What will give others the joy and the uplift I experience?" He sees no other hope but in the Cross of Calvary, and finds in that atonement the one way to God for pardon and the one sacrifice for his own sins and the sin of the world. From cathedral pulpit and mission-hall platforms, in books of theology from the Universities, and in plain talks to plain people we see the re-concentration of attention on the Cross. Even writers whose general outlook saddens have told us that in the Cross alone there is the hope of mankind. We believe the revival of the evangelical note—the fixing of the eye of faith on Jesus Christ the Lord and Saviour, who was called Jesus because He would save His people from their sins, will work a revolution in theological and ecclesiastical life. We shall cease disputing about words and find ourselves at the foot of the Cross, we shall pass from gloomy prognostications to joyous co-operation in efforts to bring men and women to the knowledge of their Saviour, and by the indwelling of the Holy Ghost we shall have sweet communion with one another in the body of Christ. The Wesley revival started from the

Cross, and the lesson the eighteenth century learned is needed by the twentieth. We rejoice to see the beginning of the revival of thought that will lead to the revival of life.

An Unexpected Danger. THE Roman Catholic idea that the Church makes the Christian and not union with Christ makes membership of the Church has somehow gained possession of many minds. No Church can make a Christian—only union with the Saviour constitutes membership of His Church. The Gospel is at once the proclamation of salvation through Christ and of the privilege of membership of His body. Admission to any Church must have as its accompaniment union with Christ if membership is to be truly effective. There is a feeling abroad that union is to be brought about by the union of Churches, and that by their coalescing into one great body we shall see the restoration of the primitive Church. The New Testament lays weight on adding to the Church "those that are being saved," and the individualistic side of the Gospel appeal cannot be forgotten. Men "must feel the spirit of the Highest," must know the joy of union with Christ, and share the privilege of communion with God through Him before they are full members of His holy Church—truly incorporate in His Body. Re-union will be a dream only as long as we imagine it must be brought about by the uniting of organisations without the real brotherhood of membership in the One Great Body of Christ, being appreciated by all who are true servants of the Lord Jesus Christ. This is the ideal of the Alliance, which rejoices at the breaking down of all barriers, but sees clearly that, human nature being what it is, and the Spirit of God working in all branches of His Church, the great essential of re-union is the manifestation of brotherhood among the members of the Churches. It does not aim to form a new Church, or even to form a body within the Churches; it exists to draw out, to manifest, to conserve and extend that sense of fundamental unity which is felt as we draw nigh in penitence to our Redeemer and thank Him for the blessings He bestows upon us. Hasty schemes of ecclesiastical re-union may hamper this work, as no real union can be effected unless on the basis of Church members already united in heart and soul.

The Representative Church Council and Christian Union. THE Church of England has a Council consisting of the Houses of Convocation and the Houses of Laymen. The body is consultative, and has no legislative authority. It expresses the official view of the Church, and seldom discusses subjects that sharply divide Churchmen. A prominent Evangelical Churchman, Professor Beresford Pite, brought forward a resolution expressing the hope that opportunities would be provided for united worship by Churchmen and Nonconformists. This resolution would not have been passed without a division, and the Professor changed it into a re-affirmation of the resolutions of the Lambeth Conference that urged Churchmen to welcome the provision of opportunities for co-operation with members of other Christian Churches in all matters pertaining to the moral welfare of the people, advised the study by Churchmen of the doctrines of their brethren separated from them, suggested meetings with them for common study, discussion, and prayer, and called upon the constituted authorities of the Anglican Communion to arrange conferences with the representatives of other Christian Churches, and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity. This resolution was unanimously adopted after the Archbishop of Canterbury had stated that the question before them was "How to combine their forces for the good of the Lord Jesus Christ against the powers of evil." It is to be hoped that steps will be taken by the Church authorities to strengthen the bonds of union and concord between all members of the Christian Churches in England and Wales. The spirit of unity is the Spirit of the Holy Ghost. Our Lord prayed that we all might be one in Him. It is vain to expect corporate re-union in our day. It may come when the Evangelical forces of this land are prepared to bring together their separate contributions to the Body of Christ, and have in one great federated Communion a deep sense of brotherhood in all essentials. Without re-union we can have the love of union, the love of brotherhood, and the common passion for the Saviour and the spread of His kingdom. Let us cultivate this spirit.

A Dean's Spoken Thoughts. DR. INGE is one of the most unconventional of dignitaries. He believes that honest thought and plain speaking are preferable to easy platitudes and time-worn shibboleths. He sees that all is not well with the age, and says so. He knows that the deification of the spirit of the age means the dethronement of the God who rules over this and all other ages. He also perceives that philosophy is not of necessity true because it is popular, and that the shouts of the many may drown the voice of reason. He has tackled the subject of re-union, and his words are not pleasant for those who

dream unsubstantial dreams and ignore uncomfortable facts. Re-union with Rome means absorption by Rome. Freemen and Christ followers cannot accept this fate. Re-union with the stagnant and autocratic Greek Church implies the tying of living bodies to dead corpses. No student of history can refute these assertions, for no dream was ever more chimerical than the swooning imagination of a union between Protestant Christianity and Roman Catholicism. Bible Christians cannot tolerate the "lie in the soul" that acceptance of Rome's terms demands, and Evangelical Christianity sees only the doom of its great mission by union with the Eastern Church. At home re-union does not present to Dean Inge the same insuperable difficulties, but the process must be slow, patient, and by no means easy to carry into realisation. It is much easier, according to him, for Nonconformists to unite, than for them to re-unite with the parent body. He is not without hope that the day may come when all will worship under the same roofs. To-day overtures for corporate re-union would be premature. He admits that the differences that divide are in many cases superficial. We sing the same hymns, read the same devotional books, and pray the same prayers. We naturally and spontaneously unite in our warfare against vice, crime, and injustice. "If the Church of the future will be co-extensive with all who love the Lord Jesus Christ in incorruptness, if this is the goal towards which we are moving, let us press forward thither in heart and mind; let us anticipate that which will surely come to pass, and which, when it has come to pass, will make what is now the present appear in quite a new light."

Faith and Order. In October, 1910, the Protestant Episcopal Church of the United States adopted a resolution appointing a commission to bring about a conference for the consideration of questions concerning Faith and Order, and proposed that all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour be invited to arrange and conduct such a conference. Communications have been addressed to prominent Christian leaders in America and other lands, and already a considerable number of adhesions has been given to the movement. The Roman Catholic Cardinal Gibbons expressed friendly interest in the subject, and desired to be kept informed of the progress. He is convinced that clear statements of positions would show that they were nearer together than was supposed. The Greek Archbishop Platon became a member of the commission, and said he was ready to give any official communications his cordial approval when forwarding them to the Holy Governing Synod in Russia. The aim of the conference is to prepare the way for the outward and visible re-union of all who confess our Lord Jesus Christ as GOD and Saviour, and for the fulfilment of the Lord's Prayer, "That they all may be one." The conference, unlike the Edinburgh assembly, will discuss those things on which Christians differ in the hope that a better understanding of divergent views will result in a deeper desire for re-union. Official action may follow as the inspiration of the conference, which will have no power to commit any participating Communion upon any point. The scheme certainly does not lack breadth of vision, and the world-wide horizon may be an attraction to many, but its outlook appears to be so vague and so hazy as to the realities of the situation that there is little prospect of its accomplishing anything tangible.

Co-operation or Re-union in the Mission Field. We are thankful that the comity of missions is becoming an established part of missionary policy, and that the dangers and evils of overlapping are recognised by those responsible for the work of preaching the Gospel to the heathen. Some, however, are attracted by ideals of co-operation, or rather of union, that will work nothing but evil. Union among Evangelical Christians is an end to be sought and praised, but there is a feeling abroad that "Catholic" missionary work can only be carried on in association with Roman Catholics and Orthodox Christians. The Roman Catholics do not want Evangelical co-operation unless at the price of absorption, and although there are Greek Church missionaries of high ideals and noble Christian life who wish to co-operate with Evangelical missionaries, they are not representative of the Orthodox Church as a whole. The time has come for asserting facts and facing awkward realities. We have the New Testament doctrine to proclaim; it is our duty at home and abroad to preach Christ crucified as our God and Saviour, and to maintain the direct access of all souls to God through Him. The world is the field where Gospel seed has to be sown, and we cannot close our eyes to the evils that arise from people accepting false views of truth. They often surrender truth itself when they see the falseness of that they have been taught as essential. We rejoice when good work is done by any honest worker for righteousness, but when we are asked to unite in missionary effort with the Roman Church, we cannot see our way to overlook facts that stare us in the face, and to forget the system

with its evil traditions and existing opposition to God's Word. Even if we attempted to do so we should meet with a rebuff, and it is much better to be true to principles and go forward with our Bible open in preference to keeping it closed behind our backs.

Canada and Re-union. THERE appears to be a great cleavage of opinion in Canada on the advisability of the re-union of the non-episcopal Churches into one body. It is possible that the effort has been made too soon, and that it might have been prepared for by a fuller co-operation in undertaking new work, and thereby avoiding the clash of rival organisations in new districts. We are thankful that already so much has been effected in this direction. The Methodist Churches are strongly in favour of union—1,579 ministers and laymen have voted in favour and only 170 against — Congregationalists, too, have pronounced on this side, and among Presbyterians there is a sharper division of opinion. To judge from pronouncements by its leaders, the Baptist Church is opposed to re-union, as distinctive principles cannot be sacrificed. Everything depends on what the principles "that must be sacrificed" are. It is recognised that mere pride of achievement or personal preference should not be allowed to stand in the way of re-union in one great body, but when fundamentals are at stake they feel they must maintain them. On examination some of the so-called fundamentals —*e.g.*, "liberty of conscience"—are sincerely held by all Protestant bodies, and some other points of division can scarcely be considered of first-rate importance. Much evil may be done by hastening matters, and we earnestly pray that the advocates of re-union in our Colonies may have the grace to see that realisation of existing oneness in Christ is the first essential of any real living union. This fact is too often lost sight of—a mere ecclesiastical union may be the prelude of spiritual stagnation, a re-union brought about by the earnest longing of all in Christ to be one for His glory will be the parent of new life and increased blessing.

"New Testament Christianity." IN an outspoken and stimulating collection of papers entitled "The Ministry of the Word and Sacraments," the Bishop of Carlisle discusses the problem of re-union, and advises Christians to proceed slowly. Those bodies that are nearest together should first unite, and then the wider union might be discussed. The time has not come for an interchange of pulpits, but there should be united meetings for conversation, discussion, and prayer. The great practical duty that is incumbent on all Christian people is to tear from their hearts every root of bitterness and hostility to each other. Open confession should be made that no matter what a man's denomination may be, that "if he names the name of Christ, departs from iniquity, and does righteous service, that man is a true catholic Churchman, a member of the great body of which Christ is the head and the Holy Ghost the life." No matter how strongly we may hold the Church ideal or the Congregational ideal, we cannot escape from the fact that living union with Christ is the fundamental of all fundamentals in the Christian life. Those who know and love Him are closer together than the members of any Church are. To realise this is to crave for the manifestation of that union outwardly, and unless we have this spirit in us, then all schemes of re-union are dream mists that conceal within them sources of weakness as well as grounds of hope.

A Painful Speech. AT a west country conference, after the statement had been made that the Church of England could not accept an "undenominational unity" in which they would have to climb down from those things that they had accepted as taught in Scripture, a layman intervened with an address that was received with "great applause." Recently the local Wesleyan Chapel celebrated its centenary, and one local clergyman attended and another sent a letter regretting his inability to attend. The speaker denounced these actions as likely to hinder re-union. They gave pain to devout Churchmen and were not appreciated by Nonconformists. "If instead of patronising they had, with all kindness, told their Nonconformist friends that the chapels scattered throughout the country were emblems of division and monuments of sin, they would have done more towards bringing about reunion than by patronising what they knew to be wrong." This mode of speech is the very antithesis of true Christian brotherhood; it does more harm to the man who makes it than to the bodies assailed. The speaker probably admits that the baptised Wesleyans—and all Wesleyans are baptised—are members of the Catholic Church. He does not think it unchristian to describe the churches where they worship God as truly as he does, pray the prayers he prays, and hold the essentials of revelation, as "monuments of sin." Surely this is to make sin what God has not made sin, and to pronounce wrong what God is blessing. We are far from justifying disunion, but no man can be blind to the fact that God's Spirit is abundantly poured forth in the Nonconformist Churches of this land.

In Siberian Prisons.

Letter from Mr. Adam Podin.

Tomsk, Siberia,
November 1st–14th, 1911.

To the General Secretary, Evangelical Alliance.

Dear Mr. Gooch,—I have much pleasure in sending you these lines, letting you know of the wonderful leading of the Master. You know I went to Siberia some months ago, and now I can say something of Siberia and my work there. But I do not find words to express how kindly I have been led by God and abundantly used and blessed in my work. I think Psalm cv. 14, 15, would illustrate a little my position.

On my arrival in Tokutak after eleven days' journey without stopping, except on business in Ekaterinburg, I went to the prison inspector, introduced myself, and told him about my work. This good man was so kind, and not only arranged in the prisons convenient for me, but helped me in every way. The books for one of the greatest hard-labour prisons were sent for me gratis over a bad road, some seventy-five versts in the country. He also promised to send me with Government horses and prepared a comfortable place for me to stay during my work in the prison. The same day, having found out the number of the prisoners in each prison, I ordered books to be sent in to each prison, as I expected to commence my work next morning. Next morning I found all the prison officials very kind, but quite ignorant of my business, but having received strict orders from the inspector to do their best, they asked me how they should do. Then I gave them such counsel as suited me the best. Meetings were arranged for 70 to 300 men at a time. The Lord blessed my testimony, and the poor criminals who had never heard the Gospel before, and who had never seen or possessed a New Testament in their life, were so glad to receive one in their own language. At the close of a large meeting a criminal stepped out from the row and made a touching speech. Thanking me in the name of his suffering brethren for my kindness, he expressed most beautifully how my testimony had been appreciated by them, and said that they will never forget the love and words never seen or heard before. Then he pulled a visiting card from his rags with his name on it, "Lawyer Advocate ——," asking me to visit his wife in Moscow, and tell her something of this that they had heard. I worked on until I finished a prison of 2,080 men and women, and gave away about 1,800 New Testaments in more than ten different languages.

From there I went to a small prison some sixty-three versts in the country, containing fifty-six hard labourers not permitted to do any work, but having to spend every day of their life in chains. They were all gathered together and put in a row before me. Oh, what an awful picture! Men that have been once free and industrious, some from fine families—fathers, now for ever severed, never again to be united—spending their days and waiting for death to relieve them from their chains and sufferings. It was a most blessed meeting. They listened with tears rolling down their grey beards. I told how the Lord cares for them, and is seeking them like the shepherd his lost sheep. I read the verses in Luke xv. 5, 6, saying, "Listen carefully to what I say: 'When he hath found it, he layeth it on his shoulders rejoicing, and when he cometh home, he calleth together his friends and neighbours, saying unto them, Let us punish, let us beat.'" A man with tears, sobbing, said: "Sir, I don't think you read correct." Then I read again: "Rejoice with me; for I have found my sheep which was lost." It was a meeting over which I believe angels were rejoicing.

From there my way led me over high mountains some twenty versts with horses, until I arrived late in one of the greatest Siberian hard-labour prisons, and I think the largest hard-labour prison in the world. From afar one could see in the dark the bright lights put on high poles round about the prison walls. Coming nearer one could see soldiers walking on the high walls with loaded rifles keeping guard. A huge gate separated the prison from the other houses. It was a horrible feeling to enter on such ground. But what are the feelings of those inside to whom I was come?

I arrived at the Government hotel, arranged for me through telephone by the Inspector, and was well received. This house has been built only for officials engaged in prison business, and there was no other place where one could stay. I went late to the chief governor of the prison, who received me with the greatest courtesy. He knew my work well, and had in European Russia seen my companion, Mr. Kargel, and said, "I have still the New Testament he gave me." He could not himself accompany me the next day into the prison, but called one of his officers and gave him orders to do all he could to help me in my work. So we parted, and I was glad to retire, as I had been travelling over eighty versts by a very bad road.

On my arrival at the hotel I was asked what I would like for my supper. I noticed the man was a criminal. I said, "Give me a good supper as I am *very hungry*." This man called the cook, and I noticed he was also a criminal. The third man I saw was another. I asked the first man, "What is the reason for you being here?" "I have killed a man." The cook came up. I asked, "Why are you here, such a fine young man?" "I have killed a man." The third was a robber who went into a gentleman's house and demanded all the money and whatever else they had got valuable. Now, my dear Christian friends, you would really feel yourselves quite uncomfortable among such and only such men. But I tell you I was quite at home, and in the very place where I was wanted!

I asked the first man, "How do you feel now after having killed a man at three o'clock in the morning in his bedroom?" (for which he received thirteen years' hard labour). Being a Mohammedan, he said, "Very miserable, because I know God would and never could forgive my sin. I am lost for ever!" I told him I had come just eleven days and nights travelling here to tell him that God is willing and ready to forgive him his sin, and just

now. You should have seen how his dark eyes commenced to shine, and his face became changed. I told him the story of the malefactor on the cross, and of the living Saviour. He said, "I would never commit such a deed again." So I pointed the man to the Saviour, and he promised to believe and study the New Testament I gave him. Soon the next man was in my room on his knees, regretting his sin, and I prayed to God for grace for that man, and so on. I went to bed, and almost forgot that I was tired, sleeping that night very soundly.

Next day my books had not come, as the way was long and the roads very bad, so I had a little rest. I walked over the high hills where from the top I could see miles and miles away, and the prison containing 3,000 chained and imprisoned fellow men. I prayed much for blessing on my labour, and that the Lord would open their hearts to receive the Word. The day following the books arrived in the afternoon. I commenced my work at once. It was one of the saddest pictures that I had ever seen. At every meeting about sixty to eighty were present at a time; they were the worst criminals, with chains on their feet from six to eight pounds in weight, and hands also in chains. Some only had their feet in chains, their hands being free. All hard-labourers. Some for life, some for twelve to twenty-five years condemned! In one meeting I spoke of the thief on the cross and his wonderful salvation, and said, "Even if here among you there is a man who has killed a fellow man or men, if this thief could enter Paradise there is hope for you also." One man said "We are all murderers." Then I spoke plainly, and pointed them to the Saviour who on the same conditions would pardon them. Thus I went, hour after hour, up till eight o'clock at night. Next day again the same.

It was Sunday night late when I finished my work in the prison hospital, when I walked some half a mile to my hotel. I gazed upon the mountain from whose top I had been praying for help, and now I could praise my God, who had given me the needed strength. I arranged with the governor for the next prison, where I was to preach on Monday. He promised to send me with his horses to the coal-pits, some ten versts away from this huge prison.

Next morning early a Siberian tarantos was before my door; so I took leave from my criminal attendants, and hastened away over mountains and through deep and steep valleys. The Lord helped us, and I arrived safely at my destination. Here I went to the governor, and told him of my arrival. He was quite surprised, and the more so were the prisoners. I entered the coal-pit with the governor, and found it inconvenient for a meeting down there, so I asked permission for them to come out in daylight in a room. Two hundred and fifteen men—Jews and Gentiles—were gathered together, and I had a meeting that they will never forget. At the close each one received a New Testament. After taking part in their meal, the governor ordered fresh horses, and a criminal whose time would soon be up was my driver. All the villages I passed and went through contained inhabitants who had once been criminals, or were born of such parents. I came just in time to the railway station to catch the train that brought me through the night to another prison in the country. I arrived early in the morning at a town without an hotel or any such place. A son of Abraham, knowing this, has opened a house and lets rooms for travellers. I arrived there; the little room cold and dirty above every description. He charged an enormous price, and said this was all he could give me, and, whether I would stay twenty-four or two hours, the whole day must be paid for. You can understand I was very glad when I could enter the prison, and afterwards the railway carriage. In this prison I found 321 prisoners, men and women, and had a very blessed time. I worked my way through to Krosnojorsk, visiting every prison, small or great. In Krosnojorsk I arrived at 11 o'clock in the night, and when I arrived my spirit was much grieved. I could only pray to God to have mercy on the poor people.

Next morning I went into the prison, and found 1,300 prisoners. The inspector, dear man, met me with the greatest kindness. He arranged in these three prisons all the meetings himself; introduced me to the criminals, and listened with covered head to the Gospel. Horses were standing at the door waiting to take us wherever we had to go. At the close of the day, when I had finished my work, there were over 300 criminals present. He said: "Children, I have accompanied this good man the whole day in each prison, and have listened to the words of life. I must confess and say I have never met a man before who has left his house, family, and other conveniences, and has come to Siberia simply to visit prisoners. A man who without any distinction shows his love, cheers each one, and presents to each one, in his own language, a New Testament. I will not forget this day. I am deeply moved, and would express my humble thanks and gratitude in the name of all our inspectors, in the name of my prison overseers, and all the prisoners." Then he bowed himself before me, shook my hand, and expressed his thanks. Then I responded, saying: "I am much encouraged through such words and expressions of acknowledgment, but as I am only a servant of the Great Master, Jesus Christ, and have only done my duty as a saved sinner, so all the honour that you perhaps would give to me I will send higher to Him; but my prayer will be the more earnest that God's blessing may rest on all the officials and on the prisoners and on the Gospel preached through me and through the New Testaments distributed. The Lord bless you all!" Then it was 8.30 at night already, and I had only time to catch my train, as I had another prison on my list for to-morrow. The dear inspector was going to introduce me to the governor, and give me dinner, but I was very glad I could escape such formalities. He brought me to the hotel; I took my bags, and away I went to the station. It was 12 o'clock in the night shortly before my train left.

So, my dear Christian friends, you can see how beautifully the Lord leads and blesses me. This does not look like Siberia at all!

Up to date I have preached to over 11,000 prisoners. Yours in Christ our Master,

A. PODIN.

A European Travel-Talk.

By Henry Martyn Gooch.

LONG-DISTANCE travelling in Europe differs from that of the North American continent both as regards comfort and convenience. One must enjoy travelling to traverse Europe; the absence of the day and night "Pullman," with its observation and library cars, and the annoying changes from one railway system to another, with consequent delay, being responsible for the statement. Nevertheless, we are better off than were our forbears, and, on the whole, European travel is accomplished in comfort.

For present purposes it will be necessary to take up my story after a railway journey from the higher Swiss Alps to Germany, in the heart of the Thuringian forests, the Schwarzthal, the country of Luther, in order to be present at the Annual Conference of Christians held amidst the delightful surroundings of Blankenburg. The little town itself is interesting and possesses traditions, but under the aspects of the annual influx of 2,000 visitors, Christians of many nations, during the week set apart for the Blankenburg Alliance Conference, it is a still more delightful spot, hallowed by the self-effacing influences of unity and charity. At this time of the year Blankenburg is the Mecca to which tired pilgrims from many parts of Europe wend their way in search of renewal, fellowship, and instruction in the things of God.

But we must leave Blankenburg, for, while attending the Conference with the Rev. Harrington C. Lees, M.A., in an official capacity, I am *en route* to more distant parts—to Russia and Finland, two countries of surpassing interest, however visited or viewed. My companion in travel is to be Mr. Adam Podin, whose name must go down to history for his apostolic work in the great prisons of Russia, besides being enrolled among those enumerated as God's mighty men. Mr. Podin has travelled from Kegel in Esthonia to be present and speak at Blankenburg, and to accompany me on my travels in Russia as interpreter, guide, and friend. He is a striking personality; a genial travelling companion, having the heart of a child, but more wisdom and common sense than some statesmen. He is, too, a keen soul hunter, as I soon found by experience. We leave Blankenburg by Rudolstadt. Podin is thirsty, and I suggest the refreshment room. While inside, a train rushes in to the station, and we leave hurriedly, only to be told by a fellow-passenger that the train is going in the wrong direction; it is not for Berlin. The passenger is rewarded for his kindness with thanks; but in an inimitable way, and in the space of a few seconds only, he his reminded by Podin, hitherto an utter stranger, that had it not been for his information we should have been like many men who, in their attitude to God, are going in the wrong direction—away from Him, instead of towards Him.

The incident passes, and we are on the platform of the Friedrichstrasse Station, in Berlin, having booked seats in the midnight St. Petersburg express leaving on Saturday night. And what a sight meets the eye. Here is a distributing centre for travellers to and from Eastern Europe and parts of Asia, and by scrutiny of the crowds waiting for their trains one cannot mistake their destination. Here are sons and daughters of Abraham who jostle one another as their train approaches in an endeavour to obtain the best seats. The train leaves, crowded, for Warsaw. The night travelling makes no difference, they are talkative and jolly; they might be on their way to Jerusalem. Some waiting passengers suggest by their looks a silent but fervent desire that the train may be going to Jericho! Two more trains, similarly equipped, rush in and out again, carrying their living freight to Alexandrovno or Odessa. Then our own, and in a short time we are lost in the darkness of the German night—and slumber.

Shortly before noon the following day we are at Wirballen, 500 miles from Berlin, and 1,200 from London. We are at the gateway of Russia, at each portal to which the visitor is met by suspicion and officialdom. Abandon hope all ye who would enter or leave Russia without a passport, duly viséd. And, from experience, I would counsel those who travel thither to include in addition a plentiful supply of patience and good humour, for nothing moves quickly in Russia.

Wirballen, the frontier, is a dreary station; a striking contrast to the German frontier station, Eydtkuhnen, which we have just left behind. We are all ushered into the Customs, and here one obtains his first impressions of that intense religious instinct which is characteristic of the people of Russia. Were this instinct guided into the right channel Russia might become evangelised in a day, but the iron law which provides the Russian peer and peasant with his religion in the creeds and ritual of the Holy Orthodox Church has prevented, as far as possible, any seeking after Truth elsewhere. It has been said: "The Russian peasant is still ignorant of all the fundamental Truths; his heart is still as a *tabula rosa*, on which anyone can inscribe what he chooses." In their

churches, ornate, and regarded as so sacred by both priests and people that no sitting accommodation is provided, the Russian people have for centuries prostrated themselves before pictures and ikons; they have listened to the Word of God read to them in a language they cannot understand; they have been preached to by priests, many of whom are themselves illiterate—blind leaders of the blind. And yet the religious instinct to which I have referred is the greatest hope of the nation, especially now that a measure of religious liberty—if not withdrawn—facilitates the preaching of the Gospel and the circulation of good literature under certain conditions and restrictions. The need of the moment is for (*a*) wise workers, including Evangelists, full of the spirit of wisdom and with sound minds—such workers should preferably be of native extraction; (*b*) for Christian literature, apologetic and evangelistic; (*c*) for prayer that Christian Unity may increase and abound. Russia is already "the hotbed of sectarianism," and the presence of this spirit among those who, in their drift from the Greek Church, have joined one or other of the numerous sects outside is not only harmful to the preaching of the Gospel, but is a menace to the continuance of religious liberty. We hear and speak of "one Church for China"; would that this could be accomplished in Russia.

But I am drifting from my narrative. We are in the Customs at Wirballen, and I receive first impressions of the religious instinct in the hearts of the Russian people by noticing the shrine with candles burning before the ikon, which is a feature of every main railway station in Russia, of important streets, and of some hotels. Travellers and pedestrians of all classes may be seen bowing themselves with many obeisances, and crossing themselves before these shrines. The examination of passports and baggage concluded—an ordeal on which I dare not dwell, it might fill a page—we filter out to the St. Petersburg express, which leaves without us, for Podin and I are bound for the Baltic Provinces, Prince and Princess Lieven having sent a kind invitation to me to visit them on their estate in the heart of Kurland.

En route to Mitau, a journey of some fifteen hours, involving a night in the train, one had his first experience of the Russian railway carriage. Except on the main lines, where the Compagnie Internationale des Wagons Lits run their usual type of cars, sleeping cars do not exist in Russia; but a unique system prevails by which the comfortable carriages (although from their exterior they do not suggest comfort) can for night accommodation be turned into a couch, and by payment of a small sum one has the upper or lower couch reserved. No bedding or covering is provided, hence the custom adopted by travellers in Russia of including in their luggage a bundle containing rugs and other articles required for long distance travelling. Podin and I, and another, occupied a compartment to ourselves, the third party proving a most interesting companion. He was a schoolmaster, apparently about sixty-five years of age, from Irkutsk, returning from a visit to Berlin, his first experience of travel beyond his native country, and probably his last, for schoolmasters in Russia are not too well off. In true Russian fashion we shared our meals, including tea, the *sine qua non* to the Russian at all times and under every circumstance. The delight of our companion as he found us as congenial as we regarded him was only equalled by his eagerness to ply me with questions concerning England, Podin acting as interpreter; and his interest in tin-openers, collapsible corkscrews, and other articles which the experienced British traveller usually has with him drew forth from him the remark: "You English are so practical!" We parted at Mitau under evidences of affection, and in giving him my card, I added an invitation to visit me in London.

At Mitau Prince Anatol Lieven kindly met us in his motor-car, despite the fact that our train arrived at seven in the morning. Motor-cars in the country districts of Russia are as yet scarce, and the thirty miles between the station at Mitau and Prince Lieven's estate were travelled under conditions suggesting humour. It is not easy to say which appeared most frightened as we proceeded, the Russian ponies or their peasant drivers. Perhaps the contest may remain at a tie, for while in one case a pony turned into a ploughed field, and was last seen a speck on the horizon, to the dismay of his owner or driver, in another the driver himself bolted off, leaving his cart and its marketable freight to meet what he apparently thought must be the approach of Lucifer in person!

We arrived at Mesothen, being warmly welcomed; only limit of space forbidding my dwelling upon many pleasing reminiscences of my sojourn as I write. We had some happy meetings among the peasants, Podin's knowledge of several languages spoken in Russia being of notable service. It was touching to witness the eagerness with which the audience, crowded into a large room of the Prince's house, listened to the simple Gospel story of the man who made a great supper and bade many. The children, too, the especial interest of our noble and gracious hostess, came in for their share, showing unmistakable appreciation of the pointed moral contained in the story of the camel which invaded the man's house, so that it finally took possession.

The Prince and Princess kindly expressed their desire for me to meet Prince Lieven's mother, Princess Lieven, who resides at Cremon, one hundred miles from Mesothen, and whose whole life has been, and is being, spent in the cause of Christ in Russia. Travelling by motor-car, one had a glorious opportunity of viewing the country, and further interesting experiences as we sped along under the expert guidance of Prince Lieven. We passed through Riga, where two or three hours were spent in a survey of this busy mercantile port, completing the hundred miles and reaching Cremon in time indicating that the speed limit of autocars in England and Russia varies!

A night in the train brought us to Reval, another busy Baltic port, crowded with shipping, and where I counted some twenty battleships and cruisers, indicating that Russia is recovering from the results of the late Russo-Japanese war. Podin lives at Reval, and I had the pleasure while there of meeting Mrs. Podin and his two boys, both still at school, but who promise to become sterling Christian men. May God grant more than this the desire of their parents' hearts.

At Reval I bade farewell to Podin for a time, crossing alone to Helsingfors, a four hours' trip, in the s.s. "Wellamo," the vessel on which, now two years ago, Dr. Willoughby and I shared the trying experience of shipwreck. Pastor Leiviska met me on arrival, and we were quickly planning a programme for my brief stay of three days *en route* to St. Petersburg. This included two public meetings in the Church of the Finnish Missionary Society, one for Swedish-speaking people, at which my interpreter was the Hon. Secretary of the local Y.W.C.A., and another for Finnish-speaking people, at which Pastor Leiviska himself interpreted. Evidences of fruit from Dr. Willoughby's visit were forthcoming in many directions; one cannot exaggerate the importance of such deputation visits by prominent Clergy and Nonconformists from England. The Evangelical Alliance is greatly privileged in this department of its work, and is happy in the influence which it can command on all occasions.

I am loth to dwell on the political question of Russia and Finland, although one was able on the spot to learn much concerning the cruel attitude being taken by Russia with regard to the Finnish people. Those who desire to learn more should obtain "Finland of To-day." The policy of Russia in attempting to crush the Finnish national spirit is heartily resented by Finland, and is already leading to reprisal, foretelling serious difficulty and possible revolution.

A night's journey brought me to Viborg, the Oban of Finland, containing an imposing castle, set amidst beautiful surroundings. Here is the lovely private estate of Baron Nicolay, from whom I had received an invitation to visit him. "Mon Repos," the name given to the Baron's domain, is one of the sights of Finland, founded by a former Governor of Finland, and given to the Nicolay family as a reward for services rendered to the Crown. The park is most beautifully laid out, the surroundings generally, including the peace and happiness of Baron Nicolay's household, suggesting paradise. Baron Nicolay himself is devoted to the work of God in Russia and Finland, and it is largely through his generosity and tact that a branch of the Student Christian Movement has been started in St. Petersburg, for which official recognition is being sought.

Viborg is four hours from St. Petersburg, and my solitary journey thither is full of stirring reminiscences. But I must repress the many interesting incidents which crowd into memory as I write.

In approaching St. Petersburg from Finland one arrives at the Finliandski Voksal, the terminus of the Finland Railway, and only one of numerous termini which form the entrance to or the exit from St. Petersburg. My worst fears concerning arrival as a stranger in St. Petersburg were all filled. Outside the station one is met by gesticulating cabmen—isvostchiki—who wait for their prey, and with whom, somehow, it is necessary to bargain before it is safe to take a seat in the droshki. You name your hotel—happy if, in order to secure a longer fare, the isvostchik does not plead ignorance of such a place—and *you* quote a fare. If he assents, which, unless you have far exceeded his expectations he is unlikely to do, he will reply, "Poshalsh" ("If you please"), and you then get in and are driven, Jehu-like, somewhere. If he refuses, you try another, probably only to hear your first isvostchik shouting that he accepts your offer. It is a curious business, but it is a conventionality of St. Petersburg, and how many droshkis the city contains I would not care to guess. It seemed to me that few preferred to walk where they could take a droshki.

Hotel life in St. Petersburg has its peculiarities, and is likely to prove expensive unless one has learned the art of asking for a cheap room, working up to more expensive apartments should it be necessary. Here, again, the passport system obtrudes itself, for no hotel proprietor can entertain a visitor without the production of his passport, which is despatched to the police station, and for which, before the traveller can leave the hotel, payment has to be made for the police visé; and notice of departure has to be given twenty-four hours before it is desired to leave. Happy England! Awake to the privileges and conveniences of freedom, and to value these more, journey to Russia.

My visit to St. Petersburg was full of instruction, and I trust of use in the object sought thereby. I wasted no time, although sight seeing might occupy several days. I was there but three days, and had much business to transact. A visit to the headquarters of the British and Foreign Bible Society impressed me as much as anything I saw. Here is the Society's distributing centre to all parts of Russia, including Siberia, and I saw great cases containing Bibles and Testaments in various dialects standing addressed to Ekaterinburg (Siberia), the carriage being free and at the expense of the Government. Such is the regard for the Word of God and the noble work of our Bible Society manifested by the authorities in Russia. Truly, the British and Foreign Bible Society may be proud of its good name, and we of the Society.

It will be remarked, perhaps, that these notes omit mention of detail in explanation of the objects of my visit to St. Petersburg and other parts of Russia. And this for good reasons. I have not attempted to describe what is best left unsaid. The present is no time for unwise publicity concerning the things of God in Russia.

My journey back to England was over 600 miles of railway (St. Petersburg to Wilna), guarded by the military the whole way. Two days later the Czar's special train passed over the same line to Kieff, and in a few brief hours the whole world heard of the assassination of Stolypin.

Bahaism and its Claims.

By William A. Shedd, D.D., Urumia, Persia.

BAHAISM, both in its Eastern and in its Western development, is one of the significant facts in modern history. It originated in the claim made in 1844 by Sayyid Ali Mohammed, a young merchant of Shiraz, Persia, to be the Bab or medium of communication with the hidden Imam. It received a new form in 1866, when Mirza Husain Ali Nuri claimed to be the Manifestation of God promised by the Bab, and took the title of Baha Ullah. Under his leadership and that of his son, Abbas Effendi, Abdul Baha, it claims to be "religion renewed and revived," "the one goal toward which Truth has always worked," "the universal religion of the world, and the basis of the great universal civilisation that is to be." Such claims might be quoted indefinitely, but the following may be noted here :—

1. That it contains the essential teachings of all other religions.

2. That it is for the present agr the highest manifestation of truth.

3. That it is the foundation not only of individual welfare, but of intellectual and social progress. An era of universal peace and right is to be brought in by the acceptance of the authority of Baha.

4. That it is the fulfilment of prophecies contained in other religions, and that it replaces those religions, especially Judaism, Christianity, and Mohammedanism.

It is difficult to make even an approximate estimate of the number in Persia. Most of the figures given are gross exaggerations. Persia is not a populous country, and the Bahais of Persia are found among certain classes only. It is not an easy question to decide what constitutes a Bahai. For example, the writer had with him as an assistant in school work a Persian, with whom he discussed religious topics freely. For years he disavowed belief in Bahaism, but finally he appeared in the rôle of an active propagandist of that faith. Concealment of religious faith is a common practice in Persia, and it is approved and recommended by the Bahais. The following line of investigation is sound in principle, and is offered as the best available. The nomad population (whether Sunni or Shia), the Kurds, the Arabs and other Sunnis, can be left entirely out of the account, as there are no Bahais among them. These make up from a fourth to a third of the whole population. The mass of the people in the villages, except in a few districts in the South of Persia and along the Caspian, are unaffected by the propaganda. There remain the cities and towns having populations of five thousand and more. The total inhabitants of these centres is not above two millions. One million or more of these must be eliminated, for the ignorant day labourers and similar classes in the cities are not influenced by Bahaism. Of the remaining million, certainly not more than one-tenth are Bahais, which would give about one hundred thousand as the maximum number. A similar result is reached by stating positively that Bahais are found only among the more intelligent classes, *i.e.*, the merchants, mollahs, mirzas, landowners, officials, &c., and that not more than one in ten of these are Bahais. Probably the proportion is even smaller. Some Jews in Teheran and Hamadan are Bahais, as are some Zoroastrians; but the former number in all only about 30,000, and the latter about 8,000. Their influence is out of proportion to their numbers, and that the actual numbers show a remarkable growth for the period of their existence.

Outside of Persia there are Bahais in Burma, in India, in Syria and some other parts of the Turkish Empire, in Florence, Paris, Stuttgart, and some other continental cities, in London and in the United States. The religious census of the United States for 1906 gave the following figures: Organizations, 24; halls, 23; members, 1,280, of whom 438 were men, 842 women. The largest number is in Chicago. Illinois (including Chicago), reports 492 members; New York 23, and Massachusetts 70. This represents over 15 years' growth. There is no reason to suppose that the growth has been rapid since 1906. Since then at Washington a new centre has been founded for the Bahai propaganda, and an association formed for the support of a school in Teheran, which, while not openly declared to Bahai, is controlled by them. In this school there is one American teacher, and in Teheran are one or two other American Bahais engaged in philanthropic work. The difference between Christian mission work and that of the Bahais in Persia is that the former is openly Christian, while the latter is professedly Mohammedan. A man in becoming a Bahai is urged not to break publicly with the past, while, on the contrary, no one can become a Christian and remain a Mohammedan. This difference was illustrated in a mission school when the Bahai pupils presented a complaint to the Government on the ground that they, as good Mohammedans, were offended by having to study the Christian Scriptures.

While the claims made by Bahais of millions of adherents are clearly wrong, they are widely scattered, and are found among intelligent people. They have published both in English and in French books and tracts intended to present their teachings to others, and almost altogether from these are drawn the statements below as to their beliefs. By these teachings rather than by numbers the religion must be judged, although no argument is pressed more often in argument than the rapid spread of the religion.

Origin and History.

One of the ordinary titles given to Mohammed by his followers is that of the Seal of the Prophets, which is interpreted by the vast majority to mean

that he is the last of the prophets, his predecessors being the great prophets Adam, Abraham, Moses, and Jesus, besides thousands of lesser authority. The Shia Moslems, however, claim that although Mohammed was the last of the prophets, after him there is an order of infallible Imams, beginning with his son-in-law Ali, and continuing in the line of Ali. The twelfth Imam is believed about the year 260 of the Mohammedan era to have disappeared, and to be still alive in some mysterious place. His return is looked for constantly. An instance of this expectation is found in the new Persian constitution, in which it is specified that a certain provision is valid perpetually till the appearance of the hidden Imam. The honour given to these Imams approaches in may cases deification, and the popular religion of Persia is largely connected with them. Besides expecting his appearance, there is also the attempt to maintain a connection with the hidden Imam; and there has been in some sects a belief in certain intermediaries between him and his followers. This intermediary was called the Bah, an Arabic word meaning gate.

One of the sects that hold the Imams in special honour is the *Shaikhi* sect. Seventy or eighty years ago they were very active, and stories are still told of the disturbances caused by their activity in many cities of Persia. They are marked by austerity of life, a fondness for metaphysical discussion, a figurative interpretation of the sacred books, and a belief in the "perfect Shia," who is always existent, and is the channel of grace from the Hidden Imam. Their leader, Haji Sayyid Kazim Rashti, about 1840, aroused in his disciples an intense expectation of the speedy appearance of the Imam. He died in 1843, and the next year Sayyid Ali Mohammed, who had for a time attended his lectures, claimed to be the Bah, or gate, and later the promised Imam, taking finally the title of *Nukta* (or point of manifestation). His history was brief but intense, and ended in martyrdom by the Government at Tabriz in 1850. He claimed for himself to be the inaugurator of a new dispensation, and so not only the Imam but also a great prophet in the line of Moses, Jesus, and Mohammed. He further predicted the coming of "Him whom God would manifest," who should be a prophet of equal rank with the greatest. His death only increased the enthusiasm of the followers his lofty personality had drawn to himself. Struggles followed in several places, many died for the faith, and the leaders were exiled.

The claim of the Bah had caused a bitter schism among the Shaikhis, and a few years after the Bah's death a division occurred among his followers. The leaders were in exile at Bagdad, whence they were removed by the Turkish Government to Constantinople and Adrianople. Before leaving Bagdad in 1866, Husain Ali claimed to be the prophet promised by the Bah. He assumed the title of Baha Ullah. From Adrianople the Turkish Government removed the rival leaders to Acre in Syria, and to the island of Cyprus. Unfortunately, but in very Oriental fashion, some of the followers of each were sent with the other leader. Those who went to Acre with Baha were later murdered by some of his followers, a crime for which Baha himself disclaimed responsibility. The large majority of the Bahais (as they were called) accepted Baha, and hence are known as Bahais. He lived in Acre under government surveillance and annoyance until his death in 1892, directing from there the vigorous propaganda of his followers and issuing books and epistles stamped with the claim of divine authority. His death was followed by another schism, two of his sons being rivals for the headship; but the majority accepted Abbas Effendi, who has taken the title of Abdul Baha. Since the Turkish revolution he has been free from government surveillance, but he still lives in Acre, where recently a house has been given him by an American lady. There seems to be no definite statement of the character of his authority, but it is more than mere leadership. He impresses those who meet him with personal ability, and in his hands the affairs of the sect have been managed with great success.

The Teachings.

When one attempts to give an account of the teaching of Bahaism he is met at the outset with the claim that they have no dogmas. Just what is meant by this claim it is a little difficult to understand, for their books contain much fairly definite teaching and a very definite claim to superational authority. The three leaders of the religion, the Bah, Baha Ullah, and Abdul Baha, have all written numerous treatises and letters; and inasmuch as the first two claim definitely to be supreme manifestations, and the latter in some sense to possess divine authority, all are to be taken into account. The writings of the Bah, however, are superseded by those of Baha, and, as a matter of fact, are not used. None of them is presented to the public by the western Bahais, although his Beyan, both in the Arabic and the Persian form, has been translated into French by M. Nicolas. The Igan (or Ighan), the Book of the Covenant, and various extracts from letters, are the works of Baha that are accessible in English and French. The Ktah ul Akdas, or Most Holy Book, is referred to as the most important writing of Baha, but it has not been translated as yet. An abstract has been printed by Professor Browne of Cambridge. A number of brief works by Abdul Baha and one considerable book have been published in English and French. The latter is called "Answered Questions," or "Les Leçons de St. Jean d'Acre." There are also several books by western Bahais giving a general account of the faith, numerous tracts, and a life of Abdul Baha in English. It will be seen that there is a considerable apologetic literature. For our purposes, however, the books of the masters are important, and the following sketch of their teachings is drawn from them. It does not claim to be complete, but it does claim to be careful and fair.

The teaching as to God is hard to grasp, and perhaps it should be, for it starts from the assumption that God is in His essence unknowable. His existence is assumed rather than proved. We are told that it "is evident that nature in its own

essence is in the grasp of the power of God, who is the eternal, almighty One. He holds nature within accurate regulations and laws, and rules over it." This seems to indicate personality. The following seems decidedly pantheistic: "The reality of Divinity or the substance of the essence of Oneness is pure sanctity and absolute holiness. . . . It is invisible, incomprehensible, inaccessible, a pure essence which cannot be described, for the Divine Essence surrounds all things."

In the English Bahai works God is occasionally spoken of as It; but stress cannot be laid on this, perhaps, as in Persian the same word serves for he and it. Whatever God is, we are told again and again that "The way is closed, and seeking is forbidden." There is no direct relation between the soul and God. The sum of the divine bounty is the Holy Spirit, which is described as an emanation of the divine unity, but not in a material sense. In order to be known to men, who are incapable of knowing the divine essence, the manifestations are the medium used by God. These are the highest of humanity, perfectly free from sin, and are the mirrors in which the divine attributes are reflected through the Holy Spirit. The following quotation expresses this doctrine: "The splendours of the perfections, bounties, and attributes of God shine forth and radiate from the reality of the Perfect Man—that is to say, the Unique One, the Universal Manifestation of God. Other beings receive only one ray, but the universal manifestation is the mirror for this Sun, which appears and becomes manifest in it, with all its perfections, attributes, signs, and wonders. The knowledge of the reality of the Divinity is impossible and unattainable, but the knowledge of the manifestations of God is the knowledge of God, for the bounties, splendours, and divine attributes are apparent in them." The reality or essence is unknown, but the attributes are known through the meditation of the manifestations, which are perfect mirrors of the divine glory.

The relation of this unknowable and yet manifested God to the universe is not that of Creator, although God is called Creator and things are called creatures. The material universe has neither beginning nor end. Matter changes in form from simple to complex, under the operation of universal law the forms dissolving and recomposing. The source of this change and the composition of the forms is not fortuitous. Man's body belongs to this material universe, and is subject to its laws. There is no resurrection of the body, and the soul is an independent entity. The spirit or soul is said to have a beginning but no end, and as its future state is said to be one of growth, we may probably conclude that its existence is individual, and not merely verged in the divine reality. This, however, is not entirely clear, as heaven, hell, judgment, and the other conceptions pertaining to the future life are all explained in a figurative way.

Man is in need of divine help, not in the way of redemption, but of enlightenment. The divine Manifestations are educators and lawgivers. Man needs education, material, intellectual, and spiritual; and with such education the woes of life may be expected to disappear. Little is said of sin, but much of ignorance and error. In order to furnish this enlightenment God has raised up the Manifestations, who make known the truth to men in all that is necessary to their welfare. This work is very broad, as is shown in the following quotation: "He will teach men to organise and carry out physical matters, and to regulate the form of society with regard to the establishing of help and assistance in life, so that material affairs may be organised and regulated for any circumstances that may occur. In the same way he will establish human education . . . . so that knowledge and science may increase, and the reality of things, the mysteries of being, and the properties of existence be discovered. . . . . He must also impart spiritual education, so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Divine Concourse." The educators named are Abraham, Moses, Christ, Mohammed, the Bab, and Baha. Besides these an indefinite number of lesser prophets, such as the Old Testament prophets and the Apostles, are recognised.

The way of salvation is described in a book by an American Bahai under the heads of faith, which "is to devote the entire being to the Will of God, as expressed in His commands"; knowledge, which comes through the Manifestation of God; prayer and obedience. Among the Hidden Words of Baha is this: "The principle of religion is to acknowledge what is revealed by God and to obey the laws established in His Book." Repentance has little place in the scheme, and from all the Bahai literature is absent any deep sense of sin or unworthiness. The new birth or regeneration is the transformation of life and character, which is the result of salvation and not its beginning. It is characteristic of the religion that it seeks after knowledge of God's commands and not union with Him. It is not mystical, and the knowledge sought after is objective and external. It is not without prayer and ritual, and among the prayers are many beautiful aspirations, as there are in Islam and every other religion; but the following is given as the centre of this faith: "God, singly and alone, abideth in His own place, which is holy above space and time, mention and utterance, sign, description and definition, height and depth." In their own phrase, "The way is closed, and seeking is forbidden."

Ethics play a large part in the religion, and moral exhortations make up a large part of their writings. For the most part the ethical ideals are Christian. Love is emphasised, as are service for others, self-sacrifice in the form of devotion to God, but not in the form of giving up for others, and national peace. In theory the teachings of the Manifestation of God should cover the whole range of human life, and as a matter of fact the "Kitab ul Akdas," which seems to be ignored by western Bahais, contains precepts on a great variety of subjects. Some of these are the following: Prayer is to be said three times each day, facing towards Acre, and each prayer is to contain three parts. The vernal equinox is to be a new year festival, and the days of manifestation of the Bab and of the Baha are

also festivals. The year consists of nineteen months of nineteen days each, and five extra holidays. The last month of the year is a month of fasting from sunrise to sunset. The use of perfumes is commended; the materials to be used in dress are regulated, and the clothes of the dead are specified. The law of inheritance is laid down, teachers ranking as heirs in the seventh and last degree. These laws are said by Professor Browne to be complicated and obscure. Divorce is permitted for desertion for a period of over nine months, and also for persistent quarrelling after a year of trial. Wine and opium are forbidden. Each community is to have "a house of justice," composed of not less than nine members, and these houses of justice are to go up in ascending degrees till the universal house of justice is reached. The numbers nine and nineteen are of special sanctity. Polygamy was practised by Baha Ullah, and is allowed to his followers under certain restrictions. Education is encouraged for girls as well as boys. A universal language is enjoined.

How it Works.

Does this religion bring about a reformation of life and character? The reports given by Bahai travellers are glowing, but long residents in Persia have no such tale to tell. The Bahais are drawn from the more intelligent classes, and are more progressive than most. Among the Persians the desire to get rid of the intolerable obstacle to social progress found in the traditional law of Islam is one of the most potent influences leading to the acceptance of Bahaism. But the Bahais are not noticeably more honest, more truthful, more sober, or more reliable than others. Zeal for education is a mark of all progressive Persians, whether Bahais or not. The future will reveal whether it has a useful rôle to play in modern history. One can only hope that this may be the case, and especially that it may enlarge the narrow bounds of freedom, and there are reasons for this hope. Professor Browne, however, who is both sympathetic and well informed, expresses the doubt whether its triumph would establish freedom, and thinks also that its influence in the emancipation of woman has been exaggerated. Generally the Bahais have held aloof from the revolutionary movement in Persia, and by many in Persia they have been regarded as partisans of the old régime.

Can Bahaism make good its claim to be the fulfilment of and substitute for Christianity? The answer is that it cannot, and some reasons may be given for this answer.

In the first place, the conception on which Bahaism bases its claim is false. Truth does not grow old, nor is it possible to change the religion with the growth of the race. A universal religion must present truth in a form that will reach men in every stage of civilisation, for the reason that in every period of the world since the dawn of history there have been simultaneously men in every stage of intellectual development. A universal Gospel must be the power of God unto salvation for all—Jew, Greek, and barbarian. Christianity is based on an entirely different conception—the gradual growth of revelation and its organic relation to human history until it reaches completeness. Specifically Bahaism is irreconcilable with Christianity in its relation to Mohammedanism, in the difference between its teachings and those of Christianity, and in its exclusion of whole areas of Christian teaching.

Bahaism is tied to Mohammedanism beyond all possibility of release. It recognises this fact in the defence of Mohammed's character by Abdul Baha. This carries with it also the defence of whatever belongs properly to Islam. Much that is traditional in Islam it can reject, but polygamy, *e.g.*, must be defended. Further, the fundamental conceptions of Bahaism are Mohammedan rather than Christian. In both religion is a way of enlightenment and not of redemption. In both morals are based on the commands and not on the ideals of humanity. In both religion includes a law made up to a greater or less degree of ritual precepts, as the form of prayer, time of fasting, &c. This relation is strikingly illustrated in the argument from prophecy. The period of 1,260 days, or three years and a half, whenever it appears in Daniel or in Revelation, is made to refer to the time that elapsed between the appearance of Mohammed and the Bab. Similarly the promised Paraclete is Mohammed. In other words, the acceptance of Baha includes the acceptance of Mohammed in a sense not really required by the Koran, for the Koran really implies Mohammed's need of forgiveness, while Baha Ullah postulates Mohammed's sinlessness. Such a fact inevitably lowers morals to the Mohammedan level.

Bahaism ignores the fatherhood of God. A distant unknowable being cannot be the heavenly Father. It has no place for Christ except as one of a series, one, moreover, whose brief day of authority closed when Mohammed began to preach in Mecca. God is not love, for love is one of the attributes, the essence being unknowable. Nor is He holy in His being, only in His attributes. Sin is ignorance, not perversion of nature. The Holy Spirit is impersonal, not a living power. Church and State are identified, and hence freedom of religion is impossible.

Bahaism rejects not merely the theory but the fact of the Atonement. If the claim be admitted that Bahaism is a republication of Christianity, the whole interpretation of the death of Christ contained in the Epistles must first be rejected. It knows nothing of the imminence of God as a living presence. The only presence known is in unchanging natural law, and in the reflected glory in the manifestations. The living presence of the story must be denied. In brief, not one single clause of the Apostles' Creed can be retained in any sense that has been accepted by Christians, if Bahaism is received as true.

And what is given in return? There is a plentiful use of the Christian vocabulary, but words are of value only if ideas lie back of them. To call God Father and then to remove Him by an inaccessible gulf is worse than useless. The apparent gifts of Bahaism are empty. This is the case even with the much-exalted name of Baha Ullah. He is said to be the supreme and sufficient manifestation of God; but we search in vain for any real picture of

His character. Eulogy and boasting pretension are found in abundance, but no narrative, no Gospel wrought in deeds of daily life.—*From the "Missionary Review of the World" (by permission).*

NOTE.—The above is written with reference to western Bahaism; and while it is mostly applicable to Bahaism in Persia, the proportion of teaching is very different there and here. Indeed, Bahaism as offered to a Jew, a Christian, and a Mohammedan varies greatly. One might argue that western Bahaism is only in name Bahaistic.

The Message of the Missionary.

"WE preach Christ crucified." Were we to stop there, even that message would be sublimely unique. The Christian does not go forth to propagate another religion, nor merely to preach Christianity. He stands for a fact presented by no world-religion. He is the servant of a living and reigning King. He is an ambassador for Christ. He tells of the "one Mediator between God and man—Himself man—Christ Jesus"; of One in whom "dwelleth all the fulness of the Godhead bodily," yet One who "bare our sins in His own body," and became thereby the propitiation for the sins of the whole world; and therefore the message must be of "Christ crucified."

The Cross was both the proof and the purpose of the Incarnation, for "God was in Christ reconciling the world unto Himself." Anselm's old inquiry was not "Did God become Man?" but "*Cur Deus Homo*." Why did He? And the only true answer that can be given is that of one who had seen with his own eyes the pierced hands and feet and the wounded side of the risen Lord. "Christ suffered for our sins, the just for the unjust, that He might bring us to God."

The world has often had its dreams of gods who have come down in the likeness of men, and even of a divine influence pervading all things, or an unknown force that "makes for righteousness"; but no ethic religion has ever told how men may come to God. None has ever solved the great problem of sin and its remedy. For all that world-wisdom knows Job's questions remain unanswered: "Who can bring a clean thing out of an unclean?" or "How should man be just with God?" It is not Incarnation by itself, but Incarnation interpreting the Atonement, which gives the answer: "It pleased the Father that in Him should all fulness dwell, and having made peace by the blood of His Cross, by Him to reconcile all things unto Himself." However we may understand the term—and no man has measured its depths—Atonement demands the action not only of a sinless man, but of a divine man. That "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," commemorated in our Sacramental service, needed the whole Christ in His undivided Godhead and Manhood.

So to the whole world "we preach Christ crucified." Still, as of old, it gives offence to some, and to others it seems foolishness. Still many of the world's wise men and great men turn away from it. But all down the ages countless millions of happy souls, convicted of their own weakness and ignorance, have found that Christ is for them the very power of God and the very wisdom of God.

From "The Message of the Missionary," by Rev. Prebendary H. E. Fox, M.A.

Evangelical Alliance. (British Organisation.)

BRANCHES of the Evangelical Alliance exist not only in many parts of the United Kingdom, but also in the principal countries throughout the world.

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THE "NE TEMERE" DECREE.

AN APPEAL TO THE BRITISH NATION.

Being a Verbatim Report of the National Protest against the publication in the British Empire of the Decree known as "Ne Temere."

WITH AN APPENDIX

Containing an authorised translation of the Decree, &c.

London:
EVANGELICAL ALLIANCE,
7, Adam Street, Strand.

THE "NE TEMERE" DECREE.

THE effect of the "Ne Temere" Decree, see pp. 240 to 242, which came into force in England on Easter Sunday, 1908, is summed up in seven brief paragraphs by the Rev. John Charnock, S.J., in a pamphlet entitled "Marriage," published by the Catholic Truth Society. Here are four of these paragraphs:—

"The marriage of all Catholics (both parties Catholics) before a [Protestant] minister or civil magistrate is no marriage at all.

"The marriage of all fallen-away Catholics (who have become Protestants or infidels) before a [Protestant] minister or civil magistrate is no marriage at all."

"The marriage of a Catholic to a non-baptised person is never a real marriage, unless the Church grants a Dispensation."

"The marriage of a Catholic to a Protestant (one never baptised in the Catholic Church) before a [Protestant] minister or civil magistrate is no marriage at all."

The "Ne Temere" Decree.

Letters read or referred to at the Queen's Hall Meeting.

The Archbishop of Canterbury.

"OLD PALACE, CANTERBURY,
"*November 8th*, 1911.

"You have asked me for some declaration of opinion which might be made public at your approaching meeting to protest against the working in this country of what is known as the 'Ne Temere' decree issued by the Vatican.

"Any branch of the Church of Christ must clearly have the power of defining the conditions of its own membership; but it is in my opinion much to be regretted that by the promulgation of this decree, and even more by the language which appears to have been sometimes used to secure obedience to it, the Roman Catholic Church should introduce confusion into domestic life and give rise to unnecessary and disquieting doubts as to the legal validity of marriages already contracted, or as to the lawful status of persons who may hereafter be married.

"RANDALL CANTUAR."

The Bishop of London.

"LONDON HOUSE, ST. JAMES'S SQUARE, S.W.,
"*November 13th*, 1911.

"The Bishop of London much regrets that it will not be possible for him to attend your meeting on Wednesday next. The Bishop would desire to identify himself with the letter the Archbishop of Canterbury has written to be read to the meeting.

"K. G. AVERILL, *Private Secretary*."

The Archbishop of Armagh.

"THE PALACE, ARMAGH,
"*November 13th*, 1911.

"I am exceedingly sorry I cannot be present at the important meeting to be held on Wednesday next to protest against the enforcement of the 'Ne Temere' decree.

"In Ireland especially the mode of its enforcement constitutes a grave peril to the Protestant partner in a mixed marriage, and it is being used as an instrument of cruel oppression and to the grave detriment of morals.

"JOHN W. S. ARMAGH, *Archbishop*."

The Archbishop of Dublin.

"THE PALACE, ST. STEPHEN'S GREEN, DUBLIN,
"*November 11th*, 1911.

"I attach great importance to the meeting to be held next Wednesday in the Queen's Hall, London, in reference to the decree, 'Ne Temere,' recently promulgated in the United Kingdom. The English people ought to be fully informed of the nature and effects of this decree.

"It pronounces that no marriage is valid which is not contracted in the presence of the (Roman) parish priest of the place, or of the Ordinary, or of a priest deputed by them, and of two witnesses at least.

"Thus a marriage contracted between a Roman Catholic and a Protestant, not in accordance with this condition, but yet in accordance with the law of the land, it declares to be null and void. The children in such a case are treated as illegitimate, and the most intimate relationship that exists in human life becomes dissolved, solely on the ground that a certain arbitrary condition which the decree lays down had not been complied with.

"I hope that the voice of England will be raised against this grievous wrong.

"J. F. DUBLIN."

The Bishop of Hereford.

"THE PALACE, HEREFORD,
"*November 13th*, 1911.

"I hope your action in regard to the 'Ne Temere' decree and its monstrous interference with the religious rights and liberties of innocent persons may be thoroughly successful.

"J. HEREFORD."

The Bishop of Rochester.

"Knole's Court, Sevenoaks,
"*November* 13*th*, 1911.

"Though unable to be present at the National Protest Meeting, fixed for Wednesday evening next, I am entirely in accord with the objects of the meeting in the repudiation of the pretensions of the Church of Rome to regulate the conditions determining the validity of marriages legally solemnized between British subjects in any part of His Majesty's dominions.

"As regards the enforcement of ecclesiastical discipline within its own communion, the Church of Rome has its own rules and rights, but these rules and rights cannot be allowed to interfere with the validity of marriages contracted under the laws of the British Empire, or to declare the offspring of such marriages to be illegitimate.

"J. R. Roffen."

The Bishop of Exeter.

"The Palace, Exeter,
"*November* 13*th*, 1911.

"I beg to assure you of my entire general sympathy with the resolutions to be moved at the Queen's Hall on November 15th.

"A. Exon."

The Bishop of Newcastle.

"Benwell Tower, Newcastle-on-Tyne,
"*November* 13*th*, 1911.

"The Bishop of Newcastle much regrets that he is unable to be present at the meeting on Wednesday to protest against the 'Ne Temere' decree. He fully sympathises with the resolutions to be proposed."

The Bishop (Designate) of Sodor and Man.

"The Rectory, Birmingham,
"*November* 14*th*, 1911.

"I cordially congratulate the Evangelical Alliance on the meeting to be held to-morrow, and sincerely wish it were in my power to attend it. In my opinion the 'Ne Temere' decree is a monstrous claim on the part of the Roman Church which ought to be resisted to the utmost.

"J. Denton Thompson."

The Bishop of Derry and Raphoe.

"The Palace, Londonderry,
"*November* 11*th*, 1911.

"I wish you a very successful meeting. The 'Ne Temere' decree is in itself an outrage. It is the extreme point to which, as yet, Rome has pushed her audacious pretensions in the matter of marriage.

"But do not imagine that is the end.

"It is a practical and formidable assertion that the Tridentine claim is not obsolete, nor even dormant.

"And what is the Tridentine claim? It is that not only mixed marriages, but all marriages between persons validly baptised are null and void unless they are celebrated according to the use of the Roman Church. Every member of your meeting, perhaps, is validly baptised according to the theory.

"And therefore every one of you is as truly interested (I do not say 'as much') as Mrs. McCann.

"Any Pope by the issuing of such another edict can involve us in the same condemnation.

"Geo. A. Derry."

The Bishop of Ossory and Ferns.

"The Palace, Kilkenny,
"*November* 14*th*, 1911.

"I hope that your meeting to-morrow to protest against the promulgation of the 'Ne Temere' decree in the United Kingdom will be largely attended, and that its proceedings will attract public interest.

"That a Roman Catholic who marries a member of the Church of Ireland in accordance with the rites of the Book of Common Prayer should be told with emphasis and authority that his marriage is null and void is an outrage upon public morality. Every Church has the right to assert domestic discipline, even against State law, in the interests of morals; but in this case the consequence of the action taken by the Roman Catholic Church in this country is that one man, at least, has left his lawful wife.

"John Ossory."

The Bishop of Clogher.

"UNIVERSITY CLUB, DUBLIN,
"*November 11th*, 1911.

"I greatly regret I cannot possibly be present at the meeting to-morrow to enter my protest against the attempt of the Church of Rome to override the law of the land in regard to the lawful marriages of British subjects.

"MAURICE CLOGHER."

The Bishop of Down and Connor.

"CULLODEN, CRAIGAVAD, CO. DOWN,
"*November 13th*, 1911.

"I accede willingly to your request. Every day brings in fresh proof of the seriousness of the trouble created in this country by the enforcement of the 'Ne Temere' decree. I trust it may be possible to awaken the people of Great Britain to a sense of the reality and importance of the question. They seem strangely apathetic. It is as if the old hatred of tyranny and injustice were dead. Yet I am convinced that if once the facts were really grasped there would be such a storm of indignation that Rome would be compelled to withdraw the unrighteous decree.

"CHARLES F. DOWN."

The Rt. Rev. Bishop Hassé.

"32, FETTER LANE, LONDON, E.C.,
"*November 13th*, 1911.

"The calling of a great meeting to protest against the application of the 'Ne Temere' decree to the United Kingdom is a timely and statesmanlike act on the part of the Evangelical Alliance. It has become a matter of urgency that a protest of a most emphatic kind should be sounded, and that the results inseparable from the enforcement of the decree should be made known.

"But even more than this is needed, and I sincerely hope that, in accordance with the second resolution to be submitted on Wednesday, definite and decided action on the part of the Government will ensue, so that the United Kingdom shall be exempted as Germany has been.

"EVELYN R. HASSÉ."

The Dean of Manchester.

"THE DEANERY, MANCHESTER,
"*November 2nd*, 1911.

"I am very sorry that it is not in my power to be at the great meeting of protest in London on the 15th inst. I am under a long-standing engagement to open a new secondary school at Shrewsbury then. The 'Ne Temere' decree is, I think, insulting not only to all religious bodies outside the Church of Rome, but also to the State. The spirit which has prompted it is virtually subversive of citizenship except in Roman Catholic countries.

"J. E. C. WELLDON."

The Dean of Canterbury.

"THE DEANERY, CANTERBURY,
"*November 14th*, 1911.

"I am very sorry that an urgent duty at Canterbury prevents my supporting Lord Kinnaird at the important meeting to-morrow to protest against the 'Ne Temere' decree, but I am most cordially in agreement with the protest.

"H. WACE."

The Principal of Ridley Hall, Cambridge.

"RIDLEY LODGE, CAMBRIDGE,
"*November 14th*, 1911.

"I am sorry that I shall be unable to be present at the protest meeting on Wednesday. You have my full sympathy. We do not deny to Roman Catholics the right to administer their own discipline, but we must insist that that discipline shall not nullify the laws of the nation.

"ARTHUR J. TAIT."

The Rt. Hon. the Earl of Donoughmore.

"5, CHESTERFIELD GARDENS, LONDON, W.,
"*November 14th*, 1911.

"I regret very much that circumstances prevent my attending your meeting at the Queen's Hall to-morrow night, but I am very glad indeed that you are holding it. If I could be present I would gladly vote for any or all of the resolutions which are being submitted.

"The publication of the 'Ne Temere' decree by the Roman Catholic authorities seeks to reverse a Brit sh law, within British dominions, in an un-British and unconstitutional manner. If in these circumstances it applied only to members of the Roman Catholic Church I should regret it, but when attempts are made to enforce it so as to affect the rights of Protestants, and so as to deprive them of their liberties, I protest against it as an outrage.

"I wish all success to your campaign. "DONOUGHMORE."

The Rt. Hon. Lord Langford.

"DUBLIN,
"*November 15th*, 1911.

"Evangelical Alliance, Irish Branch, sends cordial greetings to great protest meeting against 'Ne Temere' decree, which we regard as invasion of our rights and liberties as British citizens, and an impertinent interference with marriage laws of this country. Stand fast in the liberty wherewith Christ has made us free.

"LANGFORD, *President*."

Sir Edward Clarke, K.C.

"ROYAL COURTS OF JUSTICE,
"*November 15th*, 1911.

"I cannot be with you to-night, but I heartily associate myself with the protest you are making against an iniquitous decree.

"EDWARD CLARKE."

Sir Robert Perks, Bart.

"11, KENSINGTON PALACE GARDENS, LONDON, W.,
"*November 10th*, 1911.

"I am very sorry I cannot be with you at the important meeting on Wednesday.

"It seems to me that there is only one course for our Government to take, namely, to insist that the decree in so far as it challenges the legality of marriages in this country between Protestants and Catholics, whether in Anglican or Nonconformist Churches, or before the civil registrar, should be absolutely withdrawn.

"So far as the internal ecclesiastical laws of the Roman Catholic Church are concerned, we have nothing to say, so long as they do not offend public decency or conflict with the law of the land.

"But this offensive decree transgresses both these conditions, and no free country should permit it to be promulgated.

"R. W. PERKS."

Rev. F. B. Meyer, B.A. (*Hon. Sec., National Council Evangelical Free Churches*).

"REGENT'S PARK CHAPEL, PARK SQUARE EAST, N.W.,
"*November 14th*, 1911.

"I regret that there is any need for such a meeting as you preside over. But the Papacy must understand its limits. When it confines itself to ministering to the spiritual needs of its adherents we do not challenge it, but when it enters, or endeavours to enter, the civil sphere, we say—'Hands off!'

"The Pope's law does not bind Britain or Britishers. It has no validity here. He cannot put asunder those who are married according to our civil and religious rites. . . .

"I regret not to be at the meeting, but we are indebted to the Evangelical Alliance for calling it.

"F. B. MEYER."

The Rev. Principal Edwards, D.D. (*President of the Baptist Union*).

"SOUTH WALES BAPTIST COLLEGE, CARDIFF,
"*November 12th*, 1911.

"I am exceedingly glad the Evangelical Alliance has convened such a representative and influential gathering to protest against the wicked and tyrannous decree, the 'Ne Temere' of Papal Rome. I trust your meeting will be only the first of a large number that will be held throughout the whole country so that the oppressive and presumptuous policy of Rome may be fully exposed before a righteously indignant public, and that she may learn that King and Parliament and New Testament Christianity are supreme in these realms, and not that counterfeit religion which claims supreme control over the souls and bodies of free-born men and women.

"W. EDWARDS."

Telegram from Rome.

"ROME,
"*November 15th*, 1911.

"Christendom, London. Evangelical ministers convened Rome express hearty sympathy with object of your meeting to-night.

"GRAY."

The "Ne Temere" Decree.

The National Protest.

THE appearance of the Queen's Hall on Wednesday evening, Nov. 11th, was an indication of the depth of feeling that is being stirred throughout the British Isles, and, indeed, throughout the British Empire, by the "Ne Temere" decree. Consequently upon its promulgation, there are now coming from all parts of the Empire examples of the manner in which it is destroying domestic happiness and infringing the liberty of the subject. The Queen's Hall was crowded from floor to ceiling, the small hall being utilised for an overflow meeting.

While the audience was assembling, the choir of 250 voices, conducted by Mr. C. I. Clapperton, rendered a number of selections. Solos were rendered by Miss Muriel Mitchell, L.R.A.M., and the vocal music was interspersed with several instrumental selections. Lord Kinnaird came to the platform at 7.30, supported by the Rev. the Lord Blythswood, Bishop Ingham, Rt. Hon. J. H. M. Campbell, M.P., K.C., Prebendary Fox, Rev. F. S. Webster, Chancellor O'Connor, Rev. E. W. Moore, Rev. T. J. Pulvertaft, Prof. J. Radford Thomson, Rev. Dr. Willoughby, Rev. Dinsdale T. Young, Rev. Wm. Corkey (Belfast), Rev. Dr. Clifford, Rev. Bishop Hasse, Rev. W. Fuller Gooch, Rev. Canon Barnes-Lawrence, Sir Robert Anderson, Sir Andrew Wingate, K.C.I.E., Sir Archibald Campbell, Bt., Sir Algernon Coote, Bt., H.M.L., Captain Tottenham, Colonel Granville Smith, C.B., Colonel Douglas Jones, Captain Campbell, the Hon. Arthur Kinnaird, Messrs. W. H. Seagram, Martin John Sutton, Albert A. Head, Wm. Baker, John Wood, S. W. Rodgers, E. Darbyshire, H. W. Maynard, and H. Martyn Gooch. The platform was occupied on the left-hand side by fifty representative clergy and ministers, and on the right-hand side by fifty representatives of various Evangelical and Protestant societies, which had sent official delegates.

The opening hymn,

"God of our fatherland,
Stretch forth Thy glorious hand
And shield our isle,"

was followed by the National Anthem.

The RIGHT REV. BISHOP INGHAM led the great audience in prayer.

The CHAIRMAN: I will ask the General Secretary (Mr. Henry Martyn Gooch) to read some letters he has received, out of a large number, and to refer to others.

Mr. H. Martyn Gooch.

I wish it were possible to convey to this great audience to-night one-half of the expressions of opinion from eminent personages which lie upon this table. That is not possible, nor is it possible to read out the long list of apologies for absence. But there are some letters which have been received—some by Lord Kinnaird, and others by myself—without which this meeting would not be complete. I will only dwell for a few minutes upon those which are of the greatest importance. His Grace the Archbishop of Canterbury has forwarded the following letter to be read at this meeting:—

"*Old Palace, Canterbury, November 8th.*

"Dear Sir,—You ask me for some declaration of opinion which might be made public at your approaching meeting to protest against the working in this country of what is known as the 'Ne Temere' decree issued by the Vatican.

"Any branch of the Church of Christ must clearly have the power of defining the conditions of its own membership. But it is, in my opinion, much to be regretted that, by the promulgation of this decree, and even more by the language which appears to have been sometimes used to secure obedience to it, the Roman Catholic Church should introduce confusion into domestic life, and give rise to unnecessary and disquieting doubts as to the legal validity of marriages already contracted, or as to the lawful status of persons who may hereafter be married.

"I am, yours very truly,
"RANDALL CANTUAR."

Mr. Gooch also read extracts or referred to letters from the Bishops of London, Hereford, Rochester, Newcastle, the Primate of Ireland, the Archbishop of Dublin, the Bishops of Derry, Clogher, Ossory and Ferns, the Dean of Manchester, the Dean of Canterbury, Prebendary Webb-Peploe, the Principals of Wycliffe Hall, Oxford, and Ridley Hall, Cambridge, the President of the Baptist Union, the President of the Wesleyan Methodist Conference, the United Free Church of Scotland, Sir Robert Perks, Bart., Sir Edward Clarke, K.C., and the Rev. F. B. Meyer (Hon. Secretary of the National Free Church Council).

[The following letter from the Bishop of Durham arrived too late for communication to the meeting:

"*Auckland Castle, Bishop Auckland.*

"Dear Mr. Gooch,—I hardly need say that your meeting in the Queen's Hall has my decided sympathy and support. It is patent that the Papal decree in question claims to cast a deep moral stigma on marriage, not only legally valid, but entirely Christian from every point of view except the Papal. The protest is urgently called for in the name of Christian order, Christian liberty, and the Christian home, not to speak of the sacredness of the state according to the teaching of the New Testament. I wish success with all my heart to the weighty resolutions of the meeting.

"Believe me, very truly yours,
"H. DUNELM."]

Lord Kinnaird.

You are mostly aware, I think, that the Evangelical Alliance was asked at a preliminary conference in February, held at the Church House, Westminster, to convene a meeting in the autumn to protest against the publication of the "Ne Temere" decree in the British Empire. I have received a letter from someone present in the Hall saying that he represents a number of people who want to know what "Ne Temere" means. The words "Ne Temere" are the first two words of the full decree in Latin, which begins, "Ne temere," or "Not rashly." That means, *Lest you should rashly enter into marriage*; and the decree proceeds to say what Roman Catholics have to do in regard thereto.

I will also refer to the substance of the decree itself, so that we may have it in our minds:

> "Those who, otherwise than in the presence of the parish priest himself, or of another priest acting with the licence of the parish priest, or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders incapable of contracting marriage thus, and decrees that contracts of this kind are null and void."

This is the decree which we are met together this evening to protest against, and to state reasons why we claim the right to protest. We do not desire to interfere with the right of any Church to make laws for its own communion. We believe in the principles of religious liberty, and I think I may claim for this audience, and before any audience, that if there ever has been an empire which has given, as near as possible, absolute religious liberty to the whole of its members, representing so many faiths of Christendom, and almost all the religions of the world, it is our own great Empire.

You will see from the programme that we have the support of a large number of Societies representing the Church of England, the Free Churches, and many others who, while not named in the programme, have written sympathising with the meeting, their rules or constitution not allowing them to be named as taking any official part in the proceedings. We feel that there is every cause at the present time why we should meet together to enlighten the British public with reference to what we realise to be a danger and menace to the Empire. I have been at several such meetings. At Edinburgh we had a very enthusiastic meeting, and one of the speakers produced a copy of the marriage contract between Mr. and Mrs. McCann, which bore the signatures of the officials of the State. With one hand he held up the marriage contract before the crowded meeting, and with the other hand he held up a copy of the "Ne Temere" decree, and asked, "Which law is to be binding in the United Kingdom—the law of Rome or the law of King George?" and the meeting declared unanimously that the law of King George should be binding in his dominions.

We have not a word to say against individual right. I want to repeat that; it has been a feature of every meeting similar to this that has taken place. We have nothing to say against our Roman Catholic fellow-subjects as individuals. We can only hope they will come to realise for themselves the injustice attached to this interference with the rights of the individual through the "Ne Temere" decree.

In conclusion, may I just say that we are not dealing merely with the McCann case; we know of others in Canada, in Edinburgh and Glasgow, and elsewhere. Only to-day another case is reported from Co. Tyrone, Ireland. If the authorities will not protect us from this decree, we may have to take the law into our own hands, when there is this interference with our homes and property, and our fellow-subjects, because the Roman Catholic Church has seen fit to decree that a legal marriage is not a marriage.

I hope this meeting will unanimously pass the resolutions which will be submitted to it. I thank you all for having come here, and I trust we shall feel that, with God's blessing, we have learned something with reference to what is our duty at the present moment in connection with this particular decree; that we shall with all Christian charity, and yet with all earnestness, do our part in determining that we will not have further inroads by the Roman Catholic hierarchy into the peace and happiness of British homes. I have now great pleasure in calling upon the Rev. William Corkey, of Townsend Street Presbyterian Church, Belfast, to address the meeting.

The Rev. William Corkey, M.A.

The Rev. William Corkey, M.A. (Townsend Street Presbyterian Church, Belfast): My Lord, and ladies and gentlemen,—I am glad that this is not a political meeting. I have never stood on a political platform in my life; I am not a politician. I am here to-night as a humble minister of the Lord Jesus Christ, and when I found a member of my congregation lying on the roadside of life wounded and robbed, I knew what my Lord and Master would have me to do. I am here to-night because I am a Christian minister. Cardinal Newman has said that "Intellectual ideas cannot compete in effectiveness with the experience of concrete facts." I am not here to deal with the "Ne Temere" decree from an intellectual point of view, but I am here as a witness to concrete facts. There have been many cases of cruel hardship in connection with the operation of this decree. We have had instances in Canada and Scotland. We know of a number of such cases in the north of Ireland, some being of people who are in respectable positions, people who would not have their names brought before the public, and who are willing to bear their suffering in silence. But I want to bring one case before you, and show you the treatment meted out by the Church of Rome to Mrs. McCann. I do this because we have made this a test case, and because it is a case which brings out the real meaning and force of this decree.

Some of you may ask, what sort or stamp of a woman Mrs. McCann is. She is a young woman, only some twenty years of age. She was a member

of my congregation for about a year before her home was broken up; and the first time she told me her sad story, I told her that if she fought the Church of Rome, she would be vilified and blackened in every possible way. When the charges began to be made against her, I wrote to the Rev. R. M. McC. Gilmour, Ballymena, her former minister, in whose Church she was brought up, and by whom she was married, and who baptised both her two infant children, asking him what he knew of Mrs. McCann. He wrote back to say that "Neither before nor after her marriage up to the present have I personally known or heard of anything against her character." We repudiate the foul slanders that have been uttered against Mrs. McCann. Unfortunately for the Church of Rome, she had one infirmity, an infirmity which she had in common with her kith and kin throughout Ulster, and which she inherited from her Scottish ancestry: she suffered from an incurably stiff back, which absolutely refused to bend before the power of Rome.

I am speaking to-night to people who belong to the Reformed Faith. You take your rule of faith and practice as from a well, pure and undefiled, from the living Oracles of God, and from the direct revelation of the Omnipotent. We in Ireland are your brethren in Christ Jesus. We, too, have read in that Book that He is "the same yesterday, and to-day, and for ever"; and we have heard those tender and loving words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And we believe that poor suffering humanity, men and women, with all their burden of sin, can come into the very presence of Jesus Christ and get forgiveness direct from Him. We believe He is with us all the days; we believe He is present at our marriages, the great High Priest to ratify the consent of the parties. That being her faith, Mrs. McCann could never believe that her marriage was null and void.

It has been said that that would have been a very simple thing for her. The Rev. Father Power, S.J., the Edinburgh apologist for the Church of Rome in this matter, said that all she had to do was to "breathe in the presence of a priest, looking at McCann, 'I take you as my husband.'" But breathing that was just the difficulty, and because Mrs. McCann could not conscientiously breathe it, she had to lose husband, home, and children. What woman in this audience would breathe those words? what mother would be willing to acknowledge, at the dictation of a priest, that she had been living in sin and shame for almost three years? what mother would be willing to brand and stigmatise her two infant children as illegitimate? what honest woman would stand up and say that the rites and ceremonies in connection with the Church where she was married were null and void? Mrs. McCann refused to be married over again, and she was perfectly justified in refusing; but she had to pay a heavy price for being loyal to her convictions. You have all heard the story. You have heard how that her home was broken up, and how her two infant children, one only a few weeks old, were taken from her when she was out of her home. The first day I saw her at my own church, she had left her child in the care of her husband. He was quite agreeable then that she should come to the Protestant Church, and she was accustomed to leave her infants in care of her husband; but this day, when she went back, she found her two infants away; and though during three long lonely days she pleaded with her husband with tears to bring her to the children, the only reply he gave her was that he would have nothing more to do with her until she was remarried. When she absolutely refused, he told her he would take her to see the children. He walked her about for three or four hours through Belfast, and at Castle Junction, in the centre of the town, he leaped on to a moving tram, and left her standing alone in the street. When she went back home again, there was no home. Not only the children had been taken, but all her belongings and the furniture were taken from the home, and from that day to this Mrs. McCann knows absolutely nothing of her children. Children and husband may both be dead for aught she knows.

Some of you may say, "This has been denied." It has been denied, First, that the Church of Rome had anything to do with this matter. Second, that the home broken up was a happy one. And it has been affirmed, Third, that this whole business was a political dodge. I have not time to enter into all the details of this case, but I want to state, as far as I have time, answers to those three challenges.

I. First of all, with regard to the statement that the Church of Rome had nothing to do with it, I will answer that challenge out of the mouth of members of the Church of Rome itself. Here is the "Ne Temere" decree. Nobody denies the existence of that decree, according to which the marriage of McCann and his wife was no marriage at all. It does not say that it was no marriage in the eyes of the Church of Rome, but as interpreted by the Catholic Truth Society in a pamphlet entitled "Marriage," the decree declares that it was "no marriage at all." Was that specially applicable to the McCann family? Father Finlay, one of the professors in the new University of Dublin, in an article on "Marriage" in the *New Ireland Review* for February, 1910, stated as follows: "He (McCann) was conscientiously bound to separate from the Presbyterian woman, unless she consented to a re-validation of the marriage, and he is under the greatest obligation to see that his children are baptised and brought up Catholics." Was this decree made known to McCann? Who was to make it known? Father Hubert, a well-known Belfast priest, declared, in a sermon defending the Church's action in this case, and published in the *Belfast Northern Whig* on December 5th, 1910: "We consider ourselves messengers and ministers of God. Here we have a man whose soul was in charge of the priest. Could the priest stand by and not say to him, 'You are living in sin'?"

But some one says: "But did any priest enter that home and make known this decree?" This has been strenuously denied. I will not ask you to take my word. Here is a statement from a priest himself acknowledging the fact. The Rev. Father Power, writing in the *Scotsman* of January 30th, 1911, after telling how kindly the

priest dealt with the woman, says: "The priest's duty began and ended with a detailed statement that was intended to enlighten Mrs. McCann as to the real condition of a man who, through no fault of hers, had sinfully broken a law which bound his conscience, but did not touch her absolute bona-fides." Father Power also states in a letter to the *Scotsman*, dated February 3rd: "The representations made by the priest to Mrs. McCann have been summarised fairly well by Mr. Corkey." Here we have the statement of Father Power, who tells you that the priest made a "detailed statement" to Mrs. McCann; and he also says that the representations of this case have been "fairly well summarised" by me. Mrs. McCann also says that she received a "detailed statement" from the priest which did enlighten her; and that the representations made by the priest to her have been "summarised fairly well" by me. By the mouth of two witnesses every fact is established.

Some one may say that nobody ever told Mrs. McCann she was living in sin. Father Hubert, in the *Northern Whig* of December 23rd last, said: "That the man and woman affected by that law"—referring to the McCann case—"if they lived together were living in sin, and to defend them even by appeals to humanity and the sanctity of motherhood was to defend concubinage." Here we have a priest publicly declaring that these two people were living in immorality. In spite of all that, Mr. Devlin, in whose constituency this woman lives, and who represents her in Parliament, had the audacity to stand up in the House of Commons and declare "that irreligion, and not religion" was at the bottom of the breaking up of the home. He attempted to cover up this cruel deed with mud, and he thought to explain it as a result of a sordid domestic quarrel. I have read that in bygone days before the martyrs were led out to execution they were arrayed by Rome in a cap adorned with devils, so as to cover them with ignominy. Mrs. McCann has got her cap of devils. Mr. Devlin took this latest martyr and tied her to the stake and lit his faggots to burn her last precious possession, for which she had fought so hard—her character—and called on England's first gentlemen to witness the conflagration. He thought that in that way he would get rid of these hard facts. But it is hard to kill the truth. Truth struck to earth shall rise again, and the facts of this case are being brought forward to-day, to the consternation of the Church of Rome, and these facts are being borne out by evidence and testimony from quarters where we never expected to get them.

In the days of the American Civil War there were men who felt that it was an inhuman thing to take an infant child even from a slave mother. Henry Ward Beecher took a slave mother into his pulpit, in Plymouth Church, and that mother held her little infant in her arms and said, "I want to keep my child!" Every member of that audience said, "That woman should have her child." Why has that mother not got her child? The whole heart of America felt with that mother heart. And the heart of Protestant England feels with Mrs. McCann to-day. I read that during that Civil War John Brown took a band of men, and went to Harper's Ferry to try and free the slaves. In the fray some soldiers were killed, and John Brown was arrested, and, in order to stop the agitation, he was put to death almost immediately. Before mounting the fatal ladder, he stooped down and kissed a little black child. That picture of John Brown and the child was burned into the imagination of America, and all through the terrible war men sang as they marched to battle,

"John Brown's body lies a-mouldering in the grave,
But his soul goes marching on."

And the picture of this woman bereft of her infants is burning itself into the imagination of Protestant England, and Scotland, and Ireland, and this agitation can never cease until those children are restored, and the cruel law is repealed.

II. With regard to the statement of the home not being a happy one, I have here a bundle of letters written by McCann to his wife during those two long years that they were married. Every one of these letters breathes the deepest affection of the husband for his wife. Never till the priest entered that home was there any bitterness between these two hearts. When Mrs. McCann was told she was living in sin and shame, then she quarrelled. Is there any woman here who would not quarrel if told that she was living in sin, and if she was threatened with the loss of her children? Let me read to you just the last paragraph of one of the last letters of this man to his wife, written when her last little baby was born, a fortnight before the home was broken up. He says: "I feel very lonely, Agnes, alone by myself so long, and would like to go down and see you, but I must put it off for another week. Egg, darling, I must have you and the children with me in eight or ten days, so you may be preparing for coming home to your own old fellow, who loves his own darling Egg." Then in a postscript, followed by the usual x's he says, "Remember me to mother and the rest." I venture to say there are men here who have been married two years and who would not write just that sort of loving letter when they go away from home.

III. As to the question of this being a political dodge, Mr. Devlin, in the House of Commons, said that this thing happened six weeks before his election, but that nothing was heard of it until five days before his election. I deny that statement. I first heard of the matter on October 29th, and I made an appointment with Mrs. McCann to go down and see one of the leading lawyers in Belfast, a Mr. Tryhan, as to what steps she should take. We went down, and Mr. Tryhan told her she should go and see her husband, and try to come to some agreement. She did so, and her husband informed her he could do nothing for her unless she was re-married. A summons was issued against him on November 30th, and another summons later on. But the man could not be found, though special bailiffs were employed to search for him. On November 13th, three weeks before Mr. Devlin's election, I preached publicly on this matter, and explained the whole of the facts of the case to my congregation, which happens to lie in Mr. Devlin's constituency. On November

17th, more than two weeks before the election, I sent all the facts to the Press, and my letter was published in the *Northern Whig* of November 19th. No one can say, therefore, that this was a political dodge, because everything was made known long before Mr. Devlin's election was heard of. We exhausted every means we could to find the woman's children, and when we could not find them, the woman sent a petition to the Lord Lieutenant, every word of which was from her own lips. I merely drew it up in the sense that I threw it into the proper form of address suitable for such a memorial. The petition happened to be published five days before Mr. Devlin's election, but the whole case had been made public more than three weeks before.

I would like to say that the facts of this case bring out the significance of this decree, and reveal the power that lies behind it. Where are those children? Father Power says they are in safe keeping. Mr. Birrell said in the House of Commons: "Why didn't we do something for this woman to help her find her children and husband?" Mr. Birrell little knows the power of Rome. We had three private detectives in Belfast engaged in this case for three months, following up every clue. But their work was futile. When the police were allowed to search, they found that these children were secretly moved from house to house each night, and women pickets were placed in the street when the children were being removed from one house to another. Then when they were being taken out of Belfast, one woman took them down the street and handed them to another woman, and she to another, and so on, and each woman knew nothing of the woman to whom she gave the children, nor where she was taking them to. Consequently, communications were broken at every point. Do you think all that was planned by a tradesman? One of the detectives, himself a Roman Catholic, said: "We are fighting a great organisation, the organisation of the Church of Rome."

One other thing I should like to say. It has been stated that we are raising this question in order to libel the Irish nation. I deny that statement. My fellow-countrymen are a kindly and generous people. This decree did not come from the Irish people. This decree is the decree of an alien Power; it is being forced upon the Irish people, in defiance of law and humanity, by an alien Power that bears sway over our country. This act has been described as a "swift flash of wrong," and as the lightning flash often, in one terrible moment at midnight, reveals the world as it really is, so in this flash of wrong there has been revealed once more the Church of Rome in the red glare of its persecuting days. But, blessed be God, there has been revealed also a united Evangelical Christendom that is represented here to-night, and that means to demand that this wrong shall be set right.

Mr. Corkey moved the following resolution:—

"That this meeting of three thousand citizens, representative of our national Christianity, protests against the publication in the British Empire of the decree of the Council of Trent known as 'Ne Temere,' whereby mixed marriages contracted according to the rites of the Protestant Churches and the law of the State are declared null and void, and British subjects who have openly and honourably entered into such marriages are held up to public reprobation as living in sin, and their children branded as illegitimate; the meeting also repudiates the pretensions of the Church of Rome to regulate the conditions determining the validity of marriages legally solemnised between British subjects in any part of His Majesty's dominions."

Rev. Dinsdale T. Young.

The Rev. Dinsdale T. Young (of Wesley's Chapel, City Road, London): My first sentence is this: I adopt very heartily the spirit of the resolution. Then I wish to say, lest it escape me subsequently, that one thing has emerged very definitely in this meeting, and that is, we believe in that poor woman who has been so shamefully wronged. And those who resorted to slander in the absence of right—we hurl those slanders back upon themselves. And we believe, I venture to say, in Mrs. McCann's minister. And if I may say it without presumption as a brother minister, our dear friend who has spoken to us to-night in such a fine temper, and with such frankness and Christian fidelity, is worthy of double honour.

Well, my friends, the good old Protestant cause is not dead yet. There is some noble Protestantism in Ireland to-day, and in England; but I am specially concerned for the moment with the effect of this battle in Ireland. The enemy is on the warpath, but we are too, and in no bitterness of spirit do we speak. It is a holy war, and we have no right to skulk aside in cowardice. The time has come when Protestantism should be more articulate. Grand old Thomas Carlyle said, "We are lost in many movements to-day for want of emphasis." We have often been lost in English Protestantism, of late years, for want of emphasis. There has not been much emphasis in the newspapers, or in many of the Protestant pulpits of all denominations; and weak-kneed Protestants are tremendous enemies to the grand old cause that we all hold so dear. I was glad to learn just now that there are such vigorous Protestants as that good farmer who came to the defence of his wife in Ireland. He made the priests flee apace. I wish he could have got at them; he would have administered a very impressive argument. I think that Irish farmer deserves to be called a good husbandman.

Well, we want a few men of his grit on this side of the Channel. We confess in this matter of the "Ne Temere" decree that the invasion is not a fancied invasion. We have not invited those people to take this step; they have done it of their own deliberate purpose. And we say to-night, "Ne Temere" (*not rashly*). We have not come rashly to-night. The town clerk of Ephesus, who was eminently sensible, advised the people of Ephesus to "do nothing rashly." We have taken his advice. We are not here because we are hot-

headed zealots, on the impulse of the moment, or of many years. We say, "Ne Temere" (*not rashly*). We know whom we are dealing with. We have studied this enemy for a good many years. We know his dimensions, we know his achievements, we know his spirit, we know his essential aggressiveness. It is not a case of saying, "Live, and let live," among the Churches; it is a case of a political institution that happens to be a Church. We believe in a wide, ample, spacious religious liberty. But when that Church goes too far we say, "Thus far shalt thou go, and no further!" This "Ne Temere" decree has been resurrected, and it is an evil resurrection, a resurrection of the wicked, and vengeance ought not to suffer it to live. I hope its dying hour will soon come, and we shall all be called to attend its funeral.

This is more than a mere episode in Ireland; this represents a principle, a tendency. I repeat what I said just now, it is an invasion. It is an invasion of the rights of conscience, God's oracle in man, and you have no warrant, in any interest, to strangle the rights of conscience. The dearest birthright of Evangelical religion is the liberty of the conscience, and when a Church under any pretence comes between a man and his conscience, or a woman and her conscience, it unchurches itself.

But it is more than that. This decree is an outrage—I say it sadly, and I hope with not an unrighteous wrath—upon the Word of God. The Roman Catholic Church never has been a friend of the Bible. That is the worst impeachment many of us can prefer against it. It is utterly and fundamentally unscriptural in this particular matter. When the Bible lays down the law of marriage, woe be to any usurper who challenges that law!

But I impeach it further. This "Ne Temere" decree is an invasion of the home. The home is the bulwark of religion. I am sometimes afraid we are in danger of forgetting that in these days. Many of us Christian people are far too little at home. The home is being menaced even by the over-organisation of many Churches. What with public and religious life the home is being imperilled. But this decree is a deadly destruction of home-life. Then away with it; let it be swept from the face of the earth!

It is more than that. As we old-fashioned preachers say, "We will take another point, if you please." This decree is an invasion of the Christian ministry. What does it say of such good ministers of Christ as our good friend whom we have just heard? It says, in effect, "You are no minister at all." It denies the validity of his orders, it outrages and casts a baneful shadow upon a legitimate Christian ministry; and any system that inveighs any honest Bible ministry is a system that merits nothing but red-hot denunciation.

Yes, it is a great deal more than a mere incidental affair. Let Mr. Devlin say what he likes, either in Parliament or elsewhere, it is no mere casual and nondescript sort of epsode; it represents the outworking of a terrific force that we must resist in the name of liberty, and Scripture, and Protestant history. It is an invasion of the Christian Church. The Roman Catholic Church unchurches all other Churches, and I say that a Church that unchurches other Churches, in so doing, unchurches itself. And we are here to-night to try to rouse the sleepy Protestants in this kingdom, and we are here to try to rouse the more than sleepy Protestants in political circles. This is a sign of the times.

My last word is this. Above all else, we are here to protest in the name of the grand old Gospel. This is an outrage on the Saviour; it hurts the Man of the wounds, it grieves acutely Him who died for us, and rose again; and whatever we are jealous for, or not jealous for, we are supremely jealous for His honour. Let the children of England be taught the grand old Gospel of the Protestant salvation, let the pulpit sound it out like a trumpet of jubilee. Do not let us cloak our Protestantism, or be ashamed of it. And let us pledge ourselves with new devotion to the grand old faith, and give ourselves, body and mind and soul, to "the loveliness of one white Life, and the pathos of one perfect death."

The resolution was carried unanimously.

The Right Hon. J. H. Campbell, M.P., K.C.

The Right Hon. J. H. Campbell, M.P., K.C. (Member for Dublin University): No one who stands in front of this great demonstration can have any doubt as to its significance and its import. I do not stand on this platform to-night in any sectarian spirit. I do not come here from any feeling of hostility to my Roman Catholic fellow-countrymen. I have throughout my life conceded, and willingly conceded, to every man the right to worship his God according to his own conscience, and according to the formularies of his Church. But I am here as a layman to protest against the claim of any Church to override and overrule the laws of this land. Within the last three years facts have come to my knowledge which I thoroughly sifted and enquired into, and have convinced me that this "Ne Temere" decree has become an active weapon in the hands of the Roman Catholic Church, and is to-day a grave menace and a real danger to the social life and happiness of our people. I am not going into the facts of the McCann case; they are now notorious. But they convinced me that the time has come when this tyranny must be resisted. Some twelve months ago, at a great demonstration in my native city of Dublin, held under the presidency of the Lord Archbishop of Dublin, I said then, and I repeat it now, that so long as justice is denied to this woman, so long as she is deprived of her infant children, so long will I urge this question, and never shall I let it drop until restitution is made.

It was my privilege to raise it in the House of Commons, and when we hear to-day so much as to the toleration and the good will towards Protestants in Ireland that we are going to receive when we obtain the "blessings" of Home Rule, I would just like to point this out: that if ever there was a splendid chance for Mr. Redmond to show the reality of those impressions, he got it in the debate in the House of Commons. How was it used? He sat in sullen silence, and put up the president of

the Ancient Order of Hibernians; and that man, so far from expressing any sorrow for what had happened to this strong-headed, lion-hearted, humble Protestant woman, proceeded with unmeasured vituperation to vilify and defame her character. I say that was the chance of a lifetime for Mr. Redmond, and one word of regret for the past, one word of hope for the future, on that occasion, would have been worth a thousand plausible and specious promises which he is not in a position to fulfil.

But do not imagine for one moment that that was an isolated case. It received great importance, particularly owing to the action of the executive. And let me say here that I would like, in justice to the Irish judges, to correct an unintentional error on the part of the chairman when he said that this woman was refused the protection of the law and of the judges. Her case never came before the judges, for the simple reason that the executive, who would put the whole force of Scotland Yard in motion to find a pet dog or a lost umbrella, could not see their way to put the police in motion to find out who the scoundrels were that had rifled the home of Mrs. McCann, had robbed her of her little household goods, and had stolen literally from her breast the two infant children she bore. But it was not an insolated case. Let me give you facts of two others that have occurred since, and which I found were vouched for by persons whose testimony you will take as absolutely unimpeachable. The rector of a church in Sligo published the facts of the following case, which I will read to you in his own words: "A member of my Church, who has been in the service of the Postmaster-General, and his wife, who was a Roman Catholic, had been held up to odium because they dared to get married without the sanction or presence of the Roman Catholic clergy. At first the wife was officially rebuked, and then she referred to her 'husband.' One of the clergy called at her house and most offensively referred to her by her maiden name, and at the same time requested her to return home until the marriage ceremony would be again performed in the cathedral. As an inducement to this they were informed that influence would be used with the Post Office authorities for or against that man's promotion, according as he yielded to or resisted that demand. He refused to give way in the least, and a public denunciation in the cathedral followed. If the husband had not been in the service of the State they would have been unable to withstand the ordeal."

Let me give you one other case. It was a very remarkable case; possibly most of you recollect it. A man called Enright, the son of a mixed marriage, died in the village of Castle Connell, in the county of Limerick. The Rector of the Church of Ireland in Castle Connell (the Rev. Mr. Wylie) published in the Press the following account of what occurred at the burial. Remember the facts. The man had been all his life the right-hand man of the Rector, his churchwarden, the best-known and the most active Protestant in the village. Here is what the Rector says: "I arranged that Dr. G. Enright and Mr. William Enright, two brothers of the deceased, should receive the coffin at the church gate, and should bear it into the church for the first part of the funeral service. When the coffin reached the church gate, a crowd of people surrounded it; sticks were raised, and some of the bearers, including Dr. G. Enright, were roughly handled. The coffin was then seized by the crowd, who forcibly prevented it being brought into the church, with shouts and cries, 'Don't let him be buried as a Protestant.' The coffin was rushed past the church and placed in a grave in the grave-yard. I then asked my people to follow me into the church, and to read the service for the burial of the dead there. After the service I walked towards the grave to see if I would be permitted to complete the service, but I was advised not to proceed, as the attitude of the crowd was most threatening. I may say that one of the crowd was heard to exclaim, that if I touched the coffin he was prepared to knife me and to swing for it. Another of the crowd rushed forward and said to me, 'For God's sake, Mr. Wylie, don't go near the grave, or they will kill you.' I then saw that any further efforts on my part, or the part of my friends, were futile, and so I went home."

You have to recollect this in connection with the "Ne Temere" decree. It is not in these islands alone that our people are suffering from its effect; it is becoming a great public scandal in Canada, and at the last election the question of the "Ne Temere" decree played a very important part. And it is now coming to a very acute head there, because last year a case arose in which a man, after being married for twenty-five years, and having a family of grown-up daughters, was told by the priest that his wife was his mistress, and his children were illegitimate; and he proceeded to turn them out on the streets. Then the matter was taken to the courts, and the extraordinary result is this: that the courts there have annulled the marriage; and have said that the canon law in Canada, in Quebec, overrules the civil law. Whether that be the law there or not, I know not. But this I am glad to hear: that the Protestants of Canada are determined to test it, and a test case on the point is at the present moment on its way to the Judicial Committee of the Privy Council in London. I can only say this, if that is the law of Canada, it will have to be altered.

The same trouble has arisen in Malta; and the facts show us that these are no mere isolated cases I mention, but that it is a deliberate conspiracy to put in force all over the world this insolent and arrogant decree.

How are we going to stop it? Do not imagine for a moment that you are protected merely by the fact that your courts will recognise your civil marriage. That does not protect the victims from the persecution and tyranny of this decree. It is conceivable you may have a time-serving Government in office. You may have a Government in office that may sell their independence and freedom of action; and what good, then, are your civil laws, if you cannot trust your executive? Therefore, I say, don't put any faith in that remedy. There is only one remedy, and that is to do as Germany did,

and as they did even in the small country of Hungary—tell the Vatican that we will have none of this decree. And let us hope that we will have a Prime Minister strong enough and willing enough to make that protest on our behalf. Does any one imagine that Mr. Gladstone, or Lord Salisbury, would have stood this decree for five minutes? I do not believe they would. All that is wanted is a protest on behalf of our Government against the usurpation of this decree; and the Vatican, as always, will bow to superior force; and they will see that it is essential for them to cancel this decree. That is the only remedy that will ever preserve you, and keep all of us safe from this decree.

Let me just say, in conclusion, that I fight it, and will fight it to the end, because I believe it strikes a deadly blow at our home-life, and at the sanctity of the marriage tie. What greater incentive could there be to cruelty and misconduct on the part of a husband than that his clergy should tell him that the wife he has married, according to the law of the land, is his mistress, and that he can part from her to-morrow? Actually within my own country three cases within the last three years have come before the courts, in which a man was put upon his trial for bigamy. What was the defence? That the marriage was no marriage because it was contrary to the "Ne Temere" decree, and he was at liberty to abandon his wife, and marry again. That is only an illustration of the dangers that flow from this, once you allow any Power—whether it be any power at home, and still more if it be a Power from abroad—to step in and interfere with our civil right, our civil arrangements. I put, therefore, to you with the greatest possible confidence, the resolution which has been entrusted to my hands. The resolution is as follows:—

"That His Majesty's Government be requested to take such steps as are necessary to give relief to those suffering from the social consequences that follow the publication in the British Empire of the decree of the Council of Trent, known as 'Ne Temere,' and to protect the civil and religious rights and liberties of all His Majesty's subjects who contract legal marriages; and that copies of this and the foregoing resolution be forwarded to the Prime Minister, the Secretary of State for the Colonies, the Chief Secretary for Ireland, the High Commissioner for Canada, and the Members of both Houses of His Majesty's Parliament."

Sir Algernon Coote, Bart.

Sir Algernon Coote, Bart. (His Majesty's Lieutenant for Queen's County, Ireland): I prefer standing here as the President of the Young Men's Christian Association for Ireland, and as President of the Church Missionary Society for Ireland, to occupying even the position that I was given by her late Majesty, our beloved Queen Victoria. I stand here to-night to second the resolution which has been moved by my learned friend, the Member for the University of Dublin. We have heard facts put before us by Mr. Corkey, and we have had weighty arguments from Mr. Campbell, and it seems to me that the question for you and for me to-night is not so much argument as action. We have had the argument, and now what are we going to do? A good old motto is "*Facta non verba.*" We have had the words, now what are we going to do?

This is no party meeting. Protestantism, thank God, is above party. There are Protestants in every party, and this meeting is a meeting to protest not so much against the errors of the Church of Rome—we have had to do that in the good old times, and if need be we will do it again—but to protest against the arrogance of the Church of Rome, and her presumption in the issuing of this "Ne Temere" decree. What I want you to know is that this is only one small thing which "shows which way the wind blows." I come from the Diocese of Leighlin, in Ireland. Dr. Foley, the Roman Catholic Bishop of that diocese, the other day took upon himself to write a letter, which he forwarded to the *Irish Times*. I must say I was amazed to see it. I have nothing against Dr. Foley. I know he is a man who really does what he sincerely believes to be right. But I want to read this letter, just to show you what we have got to face. Dr. Foley wrote it quite recently, and he says:—"Gentlemen,—It gives me pleasure to send you the enclosed cheque to assist the Irish party in the noble work to which they must now devote themselves of exposing the sophisms and falsehoods by which the Unionists of this country will try to persuade the predominant partner that Home Rule would mean the ruin of all they hold dear—their property, their religion, and even their very lives. In view of the efforts which have been recently made to make political capital out of incidents which had nothing to do with politics, it appears to me that what the propagators of those calumnies are really aiming at is not the prevention of Home Rule, but to extract from Parliament certain safeguards which will enable them to entrench themselves in that position of power and privilege, from the outposts of which they are being gradually dislodged. Nothing could be meaner than the use which they sought to make of the 'Ne Temere' decree, of which their ignorance was equalled only by their insolence." What does that letter show? It distinctly shows that the reason why he sent that contribution to the Irish Party is because they are fighting the battle of Rome, and that he knows perfectly well that the "Ne Temere" decree will run freely in those days when Home Rule becomes law, which God forbid. This is not a political question. Would that we could rouse the Nonconformists of England, who are all Protestants—is not that true?—to see what we Irish people have got to face if this Home Rule becomes the rule of our beloved country. It is rather a curious fact, but it is a fact, that the previous speaker, Mr. Campbell, moved, and I seconded, a similar resolution to this one at the General Synod of the Church of Ireland, held in Dublin last April. He moved it as ably as he has moved this resolution to-night, which I am to second. The resolution, carried in the General Synod of the Church of Ireland, shows you that not only, as I have just stated, are the Nonconformist Protestants but that

the Church of Ireland is also Protestant to the backbone. We know perfectly well what the danger is that is before us. What was the result of that resolution passed in the General Synod of the Church of Ireland? It was sent to the Lord-Lieutenant of Ireland, to the Chief Secretary, and to the Prime Minister. This was in April last, and I have heard nothing of the result of that resolution from that time to the present. But now once again Ireland is leading the van, and England and Scotland are following it. We Irish hold the ramparts, and we mean to stand for God's truth in this matter. Here to-night you are nobly backing up Ireland in this protest, and we thank you for it. But we do not want argument; we want action, and if you choose to do it you can sweep away this evil from our beloved country. Mr. Campbell has said that Germany, and even Austria, had refused to accept this "Ne Temere" decree; and whatever Government is in power we can make them get rid of this decree from Great Britain and Ireland. We stand here to-night united in our Protestantism. On the platform we have a noble Scotchman in the chair, also two Irishmen, and several Englishmen, and I am sure that in this meeting there are also Welshmen who are ready to stand by us. We in the United Kingdom are determined, God helping us, to oppose the assumption of the Church of Rome in this matter.

I have nothing to say against individual members of that Church; but I want to tell you this—and it is a remarkable fact—that the law officers of the Crown in Ireland to-day—the Lord Chancellor, the Lord Chief Justice, the Chief Baron, the Attorney-General, the Solicitor-General, are all of them Roman Catholics, and three of them were recently appointed. Never has that been the case since the time of James II. Now if they do these things "in the green tree," what will they do "in the dry"? So we have to stand for God's truth in this matter; we have to do our duty. What is our duty? Surely our duty is to "undo the heavy burden, and to let the oppressed go free."

> "Not once, or twice, in our rough island story,
> The path of duty was the road to glory."

You may say this is not the kind of glory that our Poet-Laureate referred to. At the same time let us remember the victories of peace are no less renowned than those of war. We mean to win this victory. We do not want to fight for it, we mean to win it peaceably if we can; but we mean to win it, God helping us, and we can.

We thank the Evangelical Alliance for once again having come forward to help the cause of liberty. You know how many times, in various countries, the Alliance has championed the cause of religious and civil liberty where these were endangered. Now the Alliance has come forward for our own land, in which we pride ourselves upon our religious and civil liberty. It has come forward to say that there shall be that liberty for which our fathers fought, and bled, and died, and that England once again will do her duty, and allow no alien Power to usurp that which Englishmen claim as their birthright. I do not think I need say anything further. We are thankful for this great meeting, but, I pray you, act, and do not let the meeting end merely in applause, merely in passing resolutions. Let us go further than that. Never, never let us rest till we sweep this evil from the land.

I have the greatest pleasure in seconding the resolution.

The second resolution was also unanimously adopted.

Mr. Henry Martyn Gooch.

Mr. Henry Martyn Gooch (General Secretary), in making announcements, said: I have been asked to announce, seeing that there are those here who represent the provinces of England, that this meeting commences a campaign which is to extend to the provinces. We hope to arrange, within the next two or three months, for twelve great provincial meetings similar to this gathering, and I am glad to tell you that Mr. Corkey's Church Session, in Belfast, has kindly consented to set him free for at least a month, that he may travel, under the auspices of the Evangelical Alliance, to provincial centres, and speak concerning this matter. I mention this to-night because we want our friends from the provinces kindly to communicate with our office, and to do all they possibly can to arouse the same interdenominational interest in the provinces that is represented in this meeting, so that we may go forward, should it be necessary—God grant it may not be necessary—boldly to the larger gathering of protest, an International gathering in the Royal Albert Hall.

I am glad to tell you to-night that I have received many telegrams and letters at my office: from Canada, where an ocean-to-ocean campaign is in progress, under the auspices of the Canadian Evangelical Alliance; from Germany; from Holland; and members of the Alliance in these countries are ready, should it be necessary for us, in accordance with the third resolution now to be spoken to, to go forward to the Royal Albert Hall—they are ready to send over delegates that a great expression of international feeling may be given in this matter. May I earnestly ask, as has already been asked by more than one of the speakers, that those here to-night will, in the true spirit of the third resolution, pledge themselves to personal support in this matter?

The Rev. John Clifford, D.D.

The Rev. John Clifford, D.D. (Westbourne Park Baptist Church): The resolution which I have the pleasure of proposing, reads as follows:—

> "That the Prime Minister be asked to receive a Deputation on the subject of the operation of the 'Ne Temere' decree in the British Empire; and that the thanks of this meeting be tendered to the Chairman and Council of the Evangelical Alliance (British Organisation) for their action in convening this meeting, which, on behalf of the Reformed Churches, promises to give all possible assistance to the Alliance in its further efforts to safeguard the religious rights and liberty of His Majesty's subjects; this meeting also further pledges itself to support a larger gathering of protest in the Royal Albert Hall, if such action be found necessary."

I think the most interesting statement that has been made to us to-night is that which has just fallen from the lips of the General Secretary—that this meeting is simply the beginning of a protest which is to be carried on until we have won the victory.

I have the opportunity of appearing here to-night, I may be permitted to say, as representing the Baptist Union of Great Britain and Ireland; and I may add to that the fact that I have for the last six years been President of the Baptist World Alliance, an Alliance which represents eight millions of avowed and registered Baptists. For all those Baptists, I can unhesitatingly say that they are thorough-going Protestants. Those of you who know anything about our history, know very well that British Baptists started three centuries ago this very year in an effort to secure complete deliverance from the tyranny of Papistry in all its forms. Baptists are in direct and explicit antithesis to Rome. To that principle our fathers have been faithful, and we are faithful to it now. Therefore, you may contemplate the future with perfect equanimity, so far as this host of Baptists is concerned. Whatever else they may not do, they will always be fighting for Christ against the ideas and spirit of the Roman Catholic Church.

I have recently been in the United States and Canada, and I can testify to the fact that there is nothing so absorbing to Canadian thought, or stirring the Canadian conscience, as this matter of the "Ne Temere" decree. Wheresover I went I was asked about it, and I found, again and again, that the one thing upon which Canadian Protestants are concentrating their efforts is that of getting rid, as early as possible, of the tyranny of the Pope of Rome. They understand precisely, as we do, that this decree is simply one manifestation of the continuous tyranny of the Roman Catholic system. We know their saints and delight in them; we sing their hymns and we read their literature; for there is a fellowship of saints no Pope can prevent, and no Parliament break. But the Roman Catholic system we oppose root and branch. We know what it means. We see what it has accomplished in the past. We only have to turn over the pages of history to see that this "Ne Temere" decree is another illustration of the Roman temper, the Roman spirit, and the Roman intolerance. Rome boasts that it is always the same. It is in antagonism to freedom of conscience. It cannot live in a free atmosphere. It is the same in its refusal to recognise intellectual independence, and in its patronage of mental servility. Did not Cardinal Newman say that he handed his thinking over to the Pope?—a very easy business to do, no doubt, but not very helpful to the making of the man. It produces anæmic individuals, creates parasites, and blocks the way to that real manhood towards which he should always aspire. Rome is the same in its antagonism to the Bible, to the authority of the parent over his child, and to the control of the Commonwealth by the people that compose it. It claims precedence of the State; and to-day it is seeking to capture the forces that are leading the life of the world. It has lost its hold in Portugal; it can no longer regard itself as master in Spain; Italy has disowned it; crowds are leaving the Roman Catholic Church in Austria. Therefore it is seeking to lay hold of the Anglo-Saxons, of the Germans, and of the inhabitants of the United States. It seeks to capture the press, educational organisations, parliaments, and municipalities. That is what it is aiming to achieve, and this "Ne Temere" decree is simply one illustration of that widespread activity; hence we are here to-night not simply to utter our protest against that decree, but to rouse our fellow-countrymen, if we can, to see what is actually going on underneath their gaze. We are here to stimulate them to look facts fairly in the face, to recognise the fact that the nunneries and monasteries on the Continent are emptying themselves into this country; and that they are offering education—admirable French, for example, with an accent that cannot possibly be quarrelled with; and training in the use of the fingers in producing beautiful embroidery; and in that way they are getting the children of Protestants under their influence. As I pass from town to town, I hear of weak-kneed Protestants who for the sake of a few shillings, or pounds, will expose their children to this perilous atmosphere, and the Protestant religion to scorn and contempt. Are you young people awake? Do you understand the situation? A great peril is in front of our country. I am saying nothing other than absolute truth. A greater peril is in front of our country now than there has been during the last fifty years. The foe is working subtly. Be on the watch! The foe is endeavouring to lay hold on whatsoever controls and directs the life of the nation! Remember that eternal vigilance is the price of continued liberty. Rome is always the same. Do not doubt it. I know that is not true altogether, but you need not doubt it as to the worst features of that system. True, modernism has got into the Church of Rome. The modern mind cannot be kept out. Barriers cannot be built that will keep out the imperial will of man. Not even Rome can do that, and consequently modernism has got into the Church of Rome. But that does not affect its attitude towards the Bible, nor towards freedom, nor towards the home, nor towards the unity of the British race and other races, nor does it affect its endeavour to grip the leadership of the life of the world. That is the main thing. You have the words of Cardinal Manning, and these I want to leave with you; they are worth perpetual remembrance, because they express the fixed purpose of the vast Roman organisation. He says, "We have to subjugate and subdue, to conquer and to rule, an imperial race." Yes! an imperial race we are, and therefore we shall never be subdued or subjected! We are the children of sires who fought for freedom, who went to prison for freedom, who endured martyrdom for freedom, and we shall be true to the heritage we have received from our predecessors. The Cardinal goes on: "We have to do with a will which reigns throughout the world as the will of old Rome reigned once." Yes, and this will has got better iron in it than the will of old Rome had; it has the iron of Evan-

gelical truth, the iron of the Gospel in it. Old Rome had not that. We have, and that will prevent the purpose of the Cardinal and his successors from being accomplished. He continues, "We have to bend or break that will which nations and kingdoms have found invincible and inflexible." Young people, I invite you to take your stand so definitely with this present agitation, and with such firmness of resolve and dependence on God, that your will shall never be broken, or bent. Let your motto be, "No compromise with Rome!"

The Rev. F. Scott Webster, M.A.

The Rev. F. Scott Webster, M.A. (Rector of All Souls', Langham Place, W.): I am sure you are Protestants. I wish there were more here who are not Protestants, because I should like to appeal to their patriotism, and show to them what is their clear duty at this moment. I am supremely glad and devoutly thankful that this last resolution has been moved by the Rev. Dr. John Clifford. I think this one fact should be sufficient to prevent any fairly well informed and intelligent person from suggesting that this movement is governed by political bias. I do not know that any charges have ever been brought against the Rev. Dr. Clifford in the course of his strenuous and long life; but if any charges have been brought against him, I venture to say that he has never yet been charged with being a secret ally of the Tory party.

Now Dr. Clifford has invited you, and I join him in so doing, to ask the Prime Minister to receive a deputation upon this subject; and we want the Prime Minister to receive a deputation upon this subject, because we contend that this is not a political subject, and that this is not a religious subject. This is a matter that goes deeper than politics, and deeper than ordinary religious controversies. It is a matter which affects most seriously the sacred liberties of the King's subjects.

It has been said very well, and I wish to say it again, that we do not in the least degree deny—I think no reasonable person ought to deny—the right of any Church to legislate on behalf of its members, and to lay down certain regulations governing their conduct. I dare say, if I wanted to join Dr. Clifford's Church, I might find that the acceptance of a certain particular form of administration of baptism would be required of me. If I wished to join his Church he has a perfect right to declare that I should submit to that particular form of baptism. In the same way, if any minister wishes to take orders in the Church of Rome, he knows perfectly well that the Church of Rome declares that he must remain celibate, that he must not have a wife; and no one should become a priest in the Church of Rome unless he is prepared to abide by this rule. Within certain limits every Church has a right to lay down certain regulations governing the conduct of its members.

Now if this "Ne Temere" decree simply stated that the Church of Rome forbade Roman Catholics to marry Protestants, I should find no serious fault with it. I do not like mixed marriages. I dare say Roman Catholics might then find fault with the decree, and might naturally dislike having such a restriction put upon the choice they made when they went courting. But that would be their matter; it would not be a matter for the English Government to intervene in at all. It would concern simply the rights of members of the Church of Rome as to the persons they are allowed to marry. But this decree does not forbid mixed marriages. The Church of Rome is still prepared to allow her Roman Catholic members to marry Protestants; but it says that if they so marry there must always be the solemnisation of the marriage by a Roman Catholic priest, and it declares that any marriages which have been solemnised without the offices of a Roman Catholic priest are null and void. This involves a gross infringement of the rights of English people. I happen to be the rector of the parish in which this hall is situated, and therefore you are all of you, for the time being, my temporary parishioners. Well, I am not going to preach you a sermon, but I am going to give you a text, and I am going to quote the words of St. Paul, which you will find in Gal. iii. 15: "Though it be but a man's covenant, yet if it hath been confirmed, no man maketh it void." There is no more sacred covenant possible than the covenant of marriage. It is such a sacred covenant that the State has laid down precisely how that covenant is to be confirmed. It wisely allows some choice as to the religious ceremony which is to solemnise it. But there are certain regulations which must be carried out, including the publication of banns, and so forth; but whether the marriage covenant be confirmed in the Parish Church, or the Baptist Church, or the Registry Office—if it has been legally confirmed according to the regulations of the State, it is a legal marriage, and the covenants of that marriage are binding until death. Now by this "Ne Temere" decree the Church of Rome steps in and says the covenants of that marriage are not binding at all, unless a Roman Catholic priest has been there to solemnise them. Suppose that that principle were applied to other covenants. Many of you had to sign a lease when you took your house, and you agreed to pay yearly or quarterly a certain rental. That is one of the restrictions of the covenant under which you occupy your house. But supposing the Council of Trent were to pass another decree, and say that in the case of faithful and loyal Roman Catholics the lease is not binding unless the priest has been there to give his blessing—would English people tolerate that? You say, "That is absurd! No Vatican Council would ever promulgate so unrighteous and foolish a decree!" I venture to contend that this "Ne Temere" decree is more unrighteous and far more cruel than such an alteration would be. If the Church of Rome were to say that faithful Roman Catholic tenants need not pay rent unless the priest had blessed the signing of the lease, the only harm would be that the landlord would suffer a certain financial loss. Are you for one moment to put financial loss in the same scale with the intolerable suffering and shame that come upon honest married people by this cruel and impudent decree?

But you say, "It is a matter of conscience." A

man's conscience, if he belong to the Roman Catholic Church, is guided by his Church. The man is told that if his marriage has not been solemnised by a Roman Catholic priest it is not a valid marriage. Therefore the man's conscience drives him in the matter, and tells him that if he continues living with his wife he is living in sin; and the man's conscience drives him from the state of sin, and forces him at any cost to be true to his conscience, and to renounce the wife to whom he is not, in the eyes of his Church, properly married. It is just because this has been made a matter of conscience that it is absolutely necessary that the highest power in the land should intervene and save the people from such cruel tyranny.

Many years ago, when the English became supreme in India, they determined to put down the venerable and religious practice of Suttee, a religious practice by which, at the funeral of every great Hindu, his favourite wife was burned alive to give solemnity to the funeral rites. There was a case where a young Hindu, who was very zealous for the honour of his deceased father, and very anxious to follow the tradition of his ancestors, appealed against that regulation. He used the sacred name of conscience, and he said, "It is a matter of conscience with me to honour my deceased father, according to the custom that has so long prevailed in this land, by the sacrificing of one of his wives at the funeral ceremony. What was the reply of the representative of the Imperial Government? "If your conscience compels you to murder one of your father's wives, my conscience will compel me to see that you are hanged for doing it."

We are going to appeal to Mr. Asquith. He is a man who has raised himself to the highest position in the land, as a layman, by his singular ability and strength. He will know how to put into diplomatic language the spirit that breathed in that answer of the Imperial representative in India; he will know how to say to the Vatican Council, "If you are going to make it a matter of conscience for Roman Catholics who are subjects of our King to break up their homes, and to brand their children as illegitimate, and to treat their wives as if they were not honest and decent women, we are going to make it a matter of conscience to stop the whole thing and refuse to allow it." I think enough has been said. You have heard a good deal about what lies behind this act of intolerance. I confine myself entirely to the decree itself, because I feel that even if I were Roman Catholic I should blush for the cruel injustice that it is inflicting upon honest English homes. I therefore call upon all patriots, upon Roman Catholics as well as Protestants, to show that they are genuine Englishmen, and say to the Vatican Council and the Pope of Rome, "Hands off our English homes!"

The third and last resolution was carried unanimously.

The grand old hymn, "O God, our help in ages past," having been sung, the Right Rev. Bishop Ingham closed the meeting with the Benediction.

OVERFLOW MEETING.

Mr. Arthur H. Habershon.

Mr. Arthur H. Habershon, presiding at this meeting, said:—Ladies and gentlemen, I am quite sure there is a feeling of regret within each one of us that both the platform and the audience are not in the Large Hall to-night, and that we are crowded out of that magnificent and inspiring gathering. But we have this satisfaction, when we regard the vast number of people in the Large Hall and those who have gathered here, and will increasingly gather as the evening progresses, that we are here to emphasise most emphatically a strong protest against the iniquitous decree called the "Ne Temere" decree. I am quite sure also that it is a matter of satisfaction to you that there should be this growing tide of popular opinion against what threatens to become an increasing scandal as the days go on.

Now, there are two points that I should like to emphasise in the time allotted to me to-night. We have in this, just as in other questions, to deal with a great deal of ignorance on the part of the people at large regarding the facts and the issue that is at stake. It is in order that we may seek to disperse that ignorance that we are holding not only meetings in the Metropolis; they will shortly be held all over the country. There are a vast number of people with whom, as I have met them, I have got into conversation over this and similar meetings, and who say to me, "What is the 'Ne Temere' decree? What is all this fuss? I have never heard anything about it." We are well aware that John Bull is a bit slow in waking up, and that a great deal of education is necessary; and it has fallen to the lot of this Council to educate popular opinion as to the facts connected with the "Ne Temere" decree, and what it means in the evolution of events to this country, as well as to other countries.

Before I pass on, just let me emphasise most emphatically two points. First of all, we all deprecate mixed marriages. Let Roman Catholics be married in their own Church, as they are perfectly entitled to wed, and let Protestants be married in Protestant places of worship; but we are all, I say again, opposed to mixed marriages. They can never tend to the happiness and welfare of the home; and when children come, in the course of time, it complicates the affair, and difficulties multiply. But while human nature is what it is, and while you have a majority in certain places of Roman Catholics, and they are living side by side with Protestants, you are almost bound to have these cases of mixed marriages; and while we deplore them, we may look upon it as pretty certain that they will take place.

The second thing that I want to emphasise is of even, I was going to say, greater importance, and that is—never forget that the McCann case is but an incident. These meetings are not held on the McCann case; they are held upon a great issue, of which the McCann case is an incident which has brought the main question into prominence. There are scores of other cases constantly happen-

ing. As I take hold of newspapers from other parts of the world, as well as from the sister isle, I see these cases. Only yesterday I was shown an account of another case, and a day or two back I read of one in the Canadian papers. These are just illustrations which show the need of our awakening; but we are to-night hammering away at a great central principle, and this principle is that the law of the land must be the only law. More than that, it must be the same law for all, and no Church can take to itself the authority or power of proclaiming a canon or law which overrides the law of the land, much less, I say, that Church which historically has been the enemy of liberty, and which is ruled over by an alien Pontiff, residing somewhere in Italy.

Having emphasised these two points, of which we must never lose sight, I want for a moment to come to the "Ne Temere" decree. Subsequent speakers will deal with this in much more detail. May I remind you that the "Ne Temere" decree forms part of the decrees of the Council of Trent, that council which was held in the middle of the sixteenth century? The decree concerning marriage was made in what might be called the third council of that Council of Trent. Although it became the law of the Church at that time, it was not published all over the civilised world, wherever Roman Catholicism held sway. It is not in force in Germany to-day; the Germans would not have it!

And you must not forget that it was not published, not put in force, in this country until Easter Day, 1908. You understand the bearing of this? The day before Easter Day, 1908, a marriage such as is now declared null and void by the Church of Rome was perfectly legal; but the day after Easter Day, 1908, it was declared null and void by the publication of that decree. To my own mind, that presents a most extraordinary example of the infallibility of the Papacy!

Now, what did this decree mean, and what does it mean? Put baldly, as more pertaining to the subject to-night before us—because I do want all to quite understand—it means this, that unless a Roman Catholic priest is present at the ceremony of a marriage of a man and woman, that marriage is absolutely null and void. Or, if I may put the same thing in another way, if you have a Protestant man who is going to marry a Roman Catholic girl, or *vice versâ*, if they are married in a Protestant place of worship, a cathedral if you like, by a properly ordained Protestant minister, a bishop or an archbishop, and the wedding is recorded and witnessed in the State journals, that marriage is absolutely illegal, and null and void, because there was not a Roman Catholic priest performing the ceremony!

You see there is a great deal at stake in this connection. The priest is enforcing the decree which comes from higher quarters. In the McCann case, and that case is similar to others, we have a most lamentable and deplorable result. A happy home is broken up, the husband deserts his wife at the bidding of the priest, her home is despoiled, and she is cast starving and penniless on the streets, and her children are stolen from her; while the priest, who is at the bottom of the mischief, stands by and laughs at the law of this country.

Moreover, this "Ne Temere" decree becomes a great incitement to immorality, and for this reason: because it incites any Roman Catholic blackguard to wed a Protestant girl in a Protestant Church, and when he gets tired of her desert her. Therefore there is a grossly immoral principle at the back of the decree. I am sure you will join with me in saying that this kind of thing must not be. I think you will go further with me, and say it shall not be; that a new and aggressive attack on the liberties of the people of this country shall be repelled by all lawful means in our power, and that we will emphatically assert that Pope Pius X. has no jurisdiction at all within this country.

Passing for a moment from the ignorance that we seek to disperse by these meetings, I want to call your attention to another thing with which we have to contend, and that is the apathy of Christian and non-Christian people about this question, simply because it does not disturb us in England. The "Ne Temere" decree, mark you, is in force in England, but it does not matter at all in the midst of a Protestant environment. Whatever the priest may say to us in England, we should simply laugh at him; but it becomes an extremely serious thing when you are surrounded by a Roman Catholic majority, and there is just a small Protestant minority on the other side. There is one question on which we need to think imperially. We hear a great deal nowadays about doing things imperially. We need to get away from our selfish outlook regarding this matter, and take a wider outlook, that will see Ireland calling to us for help, that will look over to Canada and will see Canada calling to us. Do you know, within the last month, owing to the scandals that have happened in Canada, there was a great meeting held in Toronto to denounce this "Ne Temere" decree, and resolutions of the most stringent character were passed and sent home?

Then Malta, our little but precious island of Malta, is calling to us. I know from conversation with people at different times that they are very circumscribed in their outlook. "Oh, it does not touch me," is the thought within their heart, "and so I need not disturb myself about this!" Oh, the selfishness of it! Think of our countrymen. I am pleading for our countrymen who are asking for our help, and who are groaning under the intolerance of this great evil connected with the Roman Catholic Church. Now, I have mentioned Malta; and I have been particularly requested to-night to say a word about Malta, for I have studied the question of religious liberty in Malta, and I visited the island for the purpose of looking into that question. The case in Malta is worse than in Ireland, because there is no civil marriage at all. There is no alternative in Malta. Where you have civil marriage, at any rate you have some little alternative or palliative; but in Malta canon law is the law of the land. That gives us a situation not only of difficulty, but in some respects perplexity.

We have, more or less, in Malta some 10,000 soldiers and sailors. Now, these men in that island do at times fall in love with Maltese girls.

They are almost to a woman Roman Catholics. Then comes the question of the marriage of the Protestant soldier and the Roman Catholic girl. Let us quite understand the situation. It is not confined to Malta, but I am emphasising it more in respect to Malta than other parts just now. There are two courses open to that man who wants to marry a Roman Catholic Maltese girl. Before a Roman Catholic priest can perform the ceremony of marriage, the following assurances have to be given:—Firstly, that there shall be no interference with the woman's religion or practice of it. The man is vowing; he is taking an oath to this effect. Secondly, she shall endeavour in every reasonable way to bring him into the Roman Catholic faith. You see the humour of it! Thirdly, the children of the marriage shall be baptised and brought up in the Roman Catholic faith. Fourthly, the parties shall not present themselves, before or after Roman Catholic marriage, before a non-Roman Catholic minister of religion for any religious ceremony. Well, now, that is one course the man has got. If he elects to follow that, all well and good.

On the other hand, if these parties, the Protestant soldier and the Roman Catholic girl, are married by one of our Government chaplains, or any other minister of the Protestant Church, they are regarded as living in sin and not lawfully married, and the children are branded as illegitimate. Now, as I have been in Malta and have enquired into this question, I find that scandals are not infrequent as a result of this. And do you not see what a mighty proselytising force the Church of Rome has at work amongst our soldiers and sailors? If a man, to save himself all bother, should take this view, you see the Roman Catholic priest has got a lasting hold over that man. I am putting an earnest plea that when this thing is remedied Malta shall not be forgotten.

This agitation must go on until either the "Ne Temere" decree is withdrawn by the Vatican throughout the British Empire, or, failing this, such pressure shall be brought to bear upon our legislators that they will take care to make it ineffective. Personally, I care not whether it is one or the other; but what I am sure you will agree with me in, is the fact that we must have this thing set right. The growing aggression of the Church of Rome of recent years has given a great deal of alarm to thinking men and women. When we recollect that it is a small numerical body in the land, and yet wields such tremendous political power, it behoves all those that value the glorious liberty of our country to be up and doing, to see that these liberties are made secure.

It is said of the soldiers of Oliver Cromwell that on the eve of a battle, when their General came on to the ground, they always looked straight at his face, to see if he had on what they called his "battle face." If he had on his "battle face" they felt it was a good augury of victory. The day, perhaps, may not be far distant when you and I will have to put on our battle face; and if we have to fight, by all lawful means, this Church which we have had to fight in years gone by, then we will do it, for "the Lord of hosts is with us, and the God of Jacob is our refuge."

Now, it only remains for me to propose the three resolutions which will be laid before the meeting in the Large Hall, and which I shall lay before you.

Rev. Thomas J. Pulvertaft, M.A.

In seconding the resolution, the Rev. Thomas J. Pulvertaft, M.A., said: I second the resolution with the greatest pleasure. It is a privilege to do so as an Irishman, a Churchman, and a Christian. As an Irishman I had the privilege to be born in a kingdom over which the British flag waves, which gives, or rather ought to give, to every citizen of that country full religious liberty, and to guarantee the preservation of his legal and moral rights. As a Churchman I am a minister of a Church that has upheld the sanctity of marriage, and proclaimed, "Those whom God hath joined together let no man put asunder," and that has counted the marriage to be a legal bond, whether solemnised in a Presbyterian Church, a Church of Ireland or England, a Registry Office, or a Roman Catholic Church. We acknowledge the sanctity of marriage, no matter where it is legally solemnised. And as a Christian man I cannot forget that our blessed Lord, during His earthly life, honoured and blessed by His presence the marriage at Cana of Galilee. What He has blessed, and what He sanctioned in accordance with the laws of the time, I am prepared to sanction and stand by, and defend all who have entered into that state against all attacks unworthily made from the outside.

But, sir, when I say that I have to admit, and I more than admit, I assert, that every Church has a right to determine the conditions of membership of its own members; it has a right to lay down the conditions of marriage of members of its own Church, and if the members do not choose to follow the rules of that Church, well, then, so much the worse for them in the eyes of that Church, but not necessarily in the eyes of the public at large.

And I go one step further and say that it is conceivably possible theoretically that a Christian State might, under the influence of some blind delusion, sanction regulations of marriage which are not in accordance with the laws of Christ. It is conceivable that a State might sanction polygamy, or might sanction the Moslem law of marriage. In that case it would be the duty of every Christian man to protest against it. And when I make that statement I do not withdraw one word of what I have said, or shall say, in protest against the Church of Rome presuming, with audacious effrontery, to proclaim the conditions on which the marriage of a Protestant is to be considered valid, and not to be pronounced null and void.

I have protested, as you have protested, against mixed marriages, for having been brought up in the south of Ireland, among a Roman Catholic population, and having engaged in parochial work in the city of Dublin, I have seen too much of the sorrow and misery, the wretched family squabbles, and the conflict over the religion of children, that arise from these marriages. But, sir, a man and a woman who have entered upon a state which means misfortune for them must not on that account be further oppressed, and made an object of scandal.

No man who is a Christian rejoices to kick a man when he is down. It is reserved for the Church of Rome to take this position, and, what is more, to trample upon the virtue of women and the purity of the marriage state.

And now let me say at once that this matter of mixed marriages is not an affair of yesterday. It was regulated by certain decrees of the Council of Trent, which were not put in force, "by the mercy of the Church," as we are assured by a Roman Catholic archbishop, in countries where these marriages were likely to be contracted until the year of our Lord 1908. By a strange slip of logic the Papal gentleman who penned the decree has lamented that these countries did not enjoy the benefits of that decree until the year of our Lord 1908! This decree lays down very clearly that it is in the power of the Church of Rome—and mark what I am going to read now, because it is a matter of the very greatest importance—"that it is in the power of the Church of Rome to constitute impediments dissolving marriage; and if anybody says that she has erred in constituting them, let them be anathema." In other words, the Church of Rome proclaims that it has within its own right the power to determine the conditions of marriage as marriage to-day, and to change those conditions to-morrow. That Church which lays claim to infallibility and right guidance in all things has, up to Easter Day, 1908, pronounced mixed marriages in Ireland valid, and to be looked upon as rightly solemnised, and now it turns round and says that after Easter Day, 1908, these marriages are null and void.

Let me tell you now what that same Council of Trent has decreed as the punishment of those who violate its decrees when published. I quote from the 8th chapter of the Council: "Women, whether married or single, who live publicly with adulterers, or with concubinaries, if, after having been thrice admonished, they shall not obey, shall be rigorously punished, according to the measure of their guilt, by the ordinaries of their places, according to the duties of their office, even though no one should call upon them [to do so]; and they shall be cast out from the city or diocese, if it shall seem fit to the ordinaries, the aid of the secular arm being called in if need be; the other penalties inflicted on adulterers and concubinaries remaining in their proper force." That is what the Council of Trent lays down as the treatment of a person who has violated her decree by marrying a Protestant man, in, as our chairman has told you, a Protestant cathedral or a Presbyterian church.

Now you will ask me, To whom is this decree applicable? The Council of Trent has laid down very clearly, and it has been given at greater length in the official decree published by His Holiness Pope Pius X.: "(1) The above laws are binding on all persons baptised in the Catholic Church, and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church), whenever they contract either betrothal or marriage with one another. (2) The same laws are binding also on all Catholics as enumerated above, if they contract betrothal or marriage with non-Catholics, baptised or unbaptised, even after a dispensation has been obtained from the impediment of mixed religion or disparity of worship, unless it should otherwise be decreed by the Holy See for some particular place or religion. (3) Non-Catholics, whether baptised or unbaptised, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage." Well, my friends, we must be grateful for the tender mercies of the Church of Rome, for the Church of Rome at the present moment does not apply to us this decree, and we are able to hold up our heads as respectable people, when we have been married in our own churches!

The "Catholic Dictionary," an authoritative volume, says in its 1905 edition: "In order to avoid the difficulties which would otherwise have arisen, the Decree of Trent was not promulgated in Great Britain, Scandinavia, several German States—indeed, in Protestant countries generally; so that the marriages of Protestants or Catholics made before the Protestant clergymen or magistrate, or without any functionary in these countries, are valid. In 1741, Benedict XIV. declared clandestine marriages in the low countries valid, unless each of the parties was a Catholic. Pius VI., in 1775, made a similar declaration with regard to Ireland."

A Roman Catholic priest, Father M'Nicholas, has recently published, with the imprimatur of his diocesan, a book entitled "The New Marriage Legislation." In the course of that book he says: "Many Protestants may think the Church presumptuous in decreeing their marriages valid or invalid, according as they have, or have not, complied with certain conditions. As the Church cannot err, so neither can she be presumptuous. She alone is judge of the extent of her power. Anyone validly baptised, either in the Church or among heretics, becomes thereby a subject of the Roman Catholic Church." That means that the strict logic of the decree is being acted on, and we Protestants may expect some day or other to come under the lash of the Tridentine whip. But, sir, if a Roman Catholic priest approached you and me, and told us that we were not married, and our marriage was null and void, you and I would look him straight in the face and say, "My dear sir, we are just as much married as you are not married!" Mr. Habershon says that he would use force, and I believe that any jury in the United Kingdom, drawn from the people as it is drawn, would bring in a verdict of justifiable assault and acquit him.

But, sir, marriage is unlike everything else in life; it is an affair in which two people bind themselves to live together for the mutual comfort, society, and support the one of the other, for the bringing up of a family, for the training them in the knowledge of God, and for making them good citizens of the State. Therefore it is the very essence of the contract that it should be permanent, and that it should be regarded by both parties, and the public at large, as something which once entered upon shall not be dissolved, except for the one cause which our blessed Lord has laid down in the Gospels. That is not, however, the view of the Church of Rome. The

Church of Rome prides itself upon basing all its regulations on the sanctity of marriage on the laws of natural justice. But when a Roman Catholic woman has married a Protestant man in a Protestant place of worship, or *vice versâ*, the Church of Rome steps in and interferes, and there have not been wanting, I regret to say, among Roman Catholics men who come forward and maintain that the Church of Rome is justified in this action, and that these marriages are null and void. Let me read to you the words of a distinguished Jesuit, Father Finley, on the McCann case: "The marraige celebrated in the Presbyterian church was wholly invalid. McCann was conscientiously bound to separate from the Presbyterian woman unless she consented to a re-celebration of the marriage, and he is under the gravest obligation to see that the children are baptised and brought up Catholics." Could a greater, a grosser insult be offered to any woman who has borne children to a man, and brought them up, than to say to her, "You adulteress and mother of bastards, come to Church, as I conceive Church is, and be married there! That will whitewash your past, if anything can whitewash it, and will make you a respectable woman for the future!"

Here, however, on this side of the water, the Church of Rome speaks with a very different voice to its strident tones in my country. It knows it has to deal with a public opinion that will not sleep when once it is aroused. But, sir, it also remembers that the great victories of the Church of Rome have not been won by the overthrow of its enemies when they have attacked it, but by the very pertinacity of its assumptions, and the promotion, in season and out of season, of its claims, until the people have got used to them and unconsciously accepted them. It is because there is a danger of this that I feel the importance of this subject.

Then let us remember what Lord Edmund Talbot said in the House of Commons: "The priest's duty in such a case was to report the matter to his Bishop, who, either by a general authority granted to him, or by an authority which he could obtain, pronounced that marriage valid as from the date from which he was satisfied the two parties wished to continue under the marriage bond." You, sir, have spoken of a blackguard Roman Catholic man. Well, when a woman is tied to such a man, even according to Lord Edmund Talbot, there is no remedy. Both parties must consent to live together in order that they may receive a dispensation from the local Roman Catholic Bishop; whereas a blackguard who deserts his legal wife and children may be received in the Church of Rome in the odour of sanctuary and be looked upon as a good son of the Church because he has obeyed its command and deserted those whom he was, in love, in loyalty, and in duty bound to support and cherish.

So you see, my friends, that the Church o Rome's claims are very strong indeed. A Roman Catholic Bishop in Ireland, within the last few weeks, has written a letter to the public press, in which he attacks us who speak as I have spoken, and feel as you feel, and says that our ignorance is only equalled by our insolence! I prefer to take my stand with the three thousand downstairs and you up here as ignorant and insolent people, rather than with the man who penned those words!

Now let me come down to the details with regard to this question. In the Church of Rome we have an institution which is entirely different from any other Church in creation. Canon Barry, one of the most distinguished of Roman Catholics, in his latest book, has said that the Reformation "reversed Catholicism when it recognised that the individual Christian, united with his fellows, made the Church, and not the Church the Christian." In these words you have the very essence of the Roman Catholic claim. It says that outside the Church there is no salvation, that the Church makes the Christian, and not union with Christ constitutes his right to be called a Christian. Therefore, starting from that position, it has maintained through history, and will maintain until the very end, that it has the right to dictate in every department of life what is right and wrong in human action. And the danger is seen in Ireland, where we find people—I have known some of them—who have dared to marry outside the regulations of the Church of Rome hounded and looked down upon as if they had committed the very worst crime. In an environment of that description anything is possible!

Some time ago two cousins, first cousins, married, both being Roman Catholics, without receiving a dispensation from the Church of Rome. After some time they discovered that they had done wrong in not obeying the Church. They sought the advice of their ecclesiastical superiors, who told them that they were never married, and that they must separate. Then one of them, the husband, fell in love with another woman, and he went to the Roman Catholic priest and was married by him. But, sir, something worse was to follow. The law of England does not look upon such a proceeding with that impartiality, or partiality, desired by the Church of Rome. It does not yet acknowledge the right of a Roman citizen to dictate the laws of the United Kingdom. Therefore the man was brought up and placed in the dock for bigamy. And what was the result? The judge, the Lord Chief Justice of Ireland, knew right well that no Roman Catholic jury would give a verdict against the prisoner in the dock. He also knew that the majesty of the law should be preserved. Therefore, in his charge, he said that there was really a great deal to be said for the poor man, who acted in accordance with the advice of his ecclesiastical superiors, and that if a plea of guilty were made he would be dealt with mercifully! The man pleaded guilty, and came forward to receive sentence, and was sent to gaol for one day, which meant that he was liberated at the rising of the Court. It is the state of public opinion I have described that makes mixed marriages so deplorable.

APPENDIX.

Containing

1. **APPEAL BY MRS. McCANN (of Belfast) TO THE LORD LIEUTENANT OF IRELAND.**
2. **RELIGIOUS LIBERTY AND THE "NE TEMERE" DECREE IN MALTA. Correspondence from "The Globe" of October 26th, 31st, and November 7th, 1911.**
3. **THE FULL TEXT OF THE DECREE "NE TEMERE," being an authorised Translation (inserted by permission).**

The "Ne Temere" Decree.

THE following is a copy of the appeal to the Lord Lieutenant of Ireland made by Mrs. McCann, of Belfast. The facts speak for themselves, and are a commentary upon the marriage laws of the Roman Catholic Church interpreted in the "Ne Temere" decree.

"TO HIS EXCELLENCY THE EARL OF ABERDEEN,

"*Lord Lieutenant and Governor General of Ireland.*

"MAY IT PLEASE YOUR EXCELLENCY,

"I pray your Excellency's assistance under the following circumstances:

"I am the daughter of a small farmer in County Antrim, and a Presbyterian. I was married in May, 1908, in a Presbyterian church by my own clergyman to my husband, who was and is a Roman Catholic. Before our marriage he arranged with me that I should continue to attend my own place of worship and he his. After our marriage we lived together for some months at my mother's house in County Antrim; but work called my husband to the West of Ireland, where I joined him, and we lived some months there. Afterwards we came to Belfast, where my first child (a boy) was born in June, 1909. During all this time there never was any difference between us about religious matters, and our boy was baptised by my own clergyman. My husband on Sundays would take care of the baby when I was out at church. A short time before our second baby (a girl) was born in August last my husband spoke to me about changing my faith, in consequence, he told me, of the way the Roman Catholic priest was rating him, and I was visited on several occasions by this priest, who told me I was not married at all; that I was living in open sin, and that my children were illegitimate, and he pressed me to come to chapel and be married properly. I told him that I was legally married to my husband, and that I would not do what he wished, and on one occasion my husband and I besought him to leave us alone—that we had lived peaceably and agreeably before his interference, and would still continue to do so if he let us alone. He threatened me if I would not comply with his request that there would be no peace in the house, that my husband could not live with me, and that if he did his co-religionists would cease to speak to him or recognise him. When he found he could not persuade me he left in an angry and threatening mood.

"From this time on my husband's attitude to me changed, and he made no secret to me of the way he was being influenced. Our second baby was taken out of the house by my husband without my leave and taken to chapel and there baptised. My husband also began to ill-treat me, and told me I was not his wife, that I was nothing to him but a common woman. I bore it all, hoping his old love for me would show him his error. But the power of the priests was supreme, and on returning to my home some weeks ago, after being out for a time, I found that both my dear babies had been removed, and my husband refused to tell me where they were beyond that they were in safe keeping. I did everything a mother could think of to get at least to see my babies, but my husband told me he dare not give me any information, and that unless I changed my faith I could not get them. A day or two after this, on pretence of taking me to see my babies, he got me out of the house for about two hours, and on my return I found everything had been taken out of the house, including my own wearing apparel and underclothing, and I was left homeless and without any means or clothing beyond what I was wearing. My husband left me, and I could not find out where he went. I subsequently saw him at the place he was working. He was very cross with me, refused to tell me where the children were, or to do anything, and told me to go to the priest, in whose hands, he stated, the whole matter was; and also said unless I was remarried in chapel I would never see the children. I subsequently saw the priest, who said he could give me no information, and treated me with scant courtesy. I have tried to find my husband, but have failed, and cannot now get any information of his whereabouts or that of my babies, and I do not know even if they are alive. My heart is breaking. I am told the police can do nothing in the matter, although if it was only a shilling was stolen they would be on the search for the thief; but my babies are worth more to me than one shilling. In my despair I am driven to apply to you, as the head of all authority in this country, for help. I am without money, and but for the charity of kind friends I would be starving. I want to get my children and to know if they are alive; and I have been told, kind sir, that if you directed your law officers to make inquiries they could soon get me my rights. Will you please do so, and help a poor heart-broken woman, who will continue to pray for the Almighty's blessing upon you and yours?"

Religious Liberty and the "Ne Temere" Decree in Malta.

THE following correspondence hereon appeared in the *Globe* under dates mentioned.

THE VATICAN AND MIXED MARRIAGES.
To the Editor of the "Globe."

SIR,—Lord Kinnaird has issued an appeal to the Protestant citizens of London and England to support the great meeting to be held in the Queen's Hall on Wednesday evening, November 15th, to protest against the publication in the British Empire of the "Ne Temere" decree of the Council of Trent. May I be permitted to state five facts which may help to explain and reveal the full meaning of the "Ne Temere" decree? In a sentence, the decree is as follows:

> Those who otherwise than in the presence of the parish priest himself or of another priest acting with the licence of the parish priest, or of the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders incapable of contracting marriage thus, and decrees that contracts of this kind are null and void.

(1) If it be true that "the roots of Empire are in the home," the decree is a menace to the Empire. It strikes at and threatens the peace and harmony of thousands of homes. If the decree of a foreign authority can enter a British home and break it up, that decree is a menace to the State.

(2) The decree challenges British law. It says a mixed marriage is no marriage at all unless solemnised by a Roman Catholic priest in accordance with the Roman Catholic ritual. Which are to rule in Great Britain, the laws made at Westminster or those made at Rome?

(3) The decree is insulting to Protestant clergy and ministers of every denomination. No mixed marriage is valid if performed in accordance with the rites of a Protestant Church.

(4) The decree permits the Roman Catholic Church to absolve a man from his solemn marriage vow. In other words, an unscrupulous Roman Catholic can go through a form of marriage with a Protestant girl and subsequently desert her, with the approval and sanction of his Church.

(5) The decree inflicts hardship and cruelty on the children of mixed marriages; they are pronounced illegitimate.

When the decree was about to be promulgated in Germany, citizens in Germany rose in arms against it; likewise Austrio-Hungary. What will England do? The decree is already law in Malta, where the liberties of Englishmen are trampled under foot by the Roman Catholic Church. Ireland, Scotland, and Canada have spoken. It remains for the Protestant citizens of London, and England, to record their feeling concerning this new menace to our civil and religious liberty—Yours, &c.,

H. M. GOOCH.

Evangelical Alliance,
7, Adam Street, Strand,
October 24th.

THE VATICAN AND MIXED MARRIAGES.
To the Editor of the "Globe."

SIR,—Mr. H. M. Gooch's letter is typically Protestant. He denies to others the liberty of conscience that he claims for himself. With some persons, hatred of the Catholic Church supplies the place of a religion. If this cap fits the Evangelical Alliance, let them wear it.

In spiritual matters we Catholics are subject to our spiritual head, the Pope; and neither Lord Kinnaird, nor Mr. Gooch, nor Jack Nokes, nor Jack Styles has anything to say in the matter. In temporal matters we are loyal to our temporal head, King George—far more loyal than Protestants, for our loyalty is independent of His Majesty's religion.

Marriage is a sacrament, is a spiritual matter, and concerns the Pope as our spiritual head. As regards its civil aspect, the Pope has nothing to say, and says nothing—Mr. Gooch's statement to the contrary notwithstanding.

Mr. Gooch says: "In Malta . . . the liberties of Englishmen are trampled under foot by the Roman Catholic Church." I say this is a direct falsehood, and I challenge Mr. Gooch to prove his statement.

Yours, &c.,

P. REDMOND.

Falkenturmstr. 2, Munich,
October 28th.

THE VATICAN AND MIXED MARRIAGES.
To the Editor of the "Globe."

SIR,—Your correspondent, Mr. P. Redmond, writing from Munich, where the publication of the "Ne Temere" decree was successfully opposed, challenges the statement in my letter in the *Globe* of October 26th that "in Malta . . . . the liberties of Englishmen are trampled under foot by the Roman Catholic Church," and, further, charges me with "a direct falsehood."

Every British subject knows that it is a principle of the British Constitution that all living under the British flag should enjoy equal liberty of worship. To the Roman Catholic Church in Malta, perhaps the most Roman Catholic spot in the British Empire, the principle is regarded as "an outrage to the Roman Catholic sentiment," and is the object of her bitterest enmity and attack.

Early in 1906 the Protestant Churches in Malta organised for the spiritual benefit of Protestant sailors, soldiers, and civilians a united evangelistic mission of a non-controversial character, conducted by the Rev. John MacNeill. I emphasise the fact that these services were not arranged with any desire to proselytise the Maltese by saying that the *Malta Chronicle* announced the fact that "talks" by the missioner were to be given "to his fellow-countrymen, English, Scotch, and Irish." Large audiences being expected, the Theatre Royal at Valetta (Crown property, I believe) was sought and obtained for the services.

The mission drew an astounding protest from the Archbishop of Malta, and in letters addressed to the then Governor, Sir Charles M. Clarke, the Archbishop (a) accused the British Government of breaking its promises to secure to the Roman Catholic Church in Malta the sole rights of the public exercise of religion; (b) referred to a Protestant mission as "a scandal" and "an outrage" to the Catholic sentiment of the Maltese, (c) charged the British Government with conniving at an assault upon the faith of the people, and (d) threatened serious consequences from the popular indignation if the theatre services were permitted to continue.

For the purposes of this letter it is sufficient to state that owing to the courage of the Governor, in the discussion that ensued with the Archbishop, the meetings were continued until the last day, a Sunday, when they were abandoned.

My Council being appealed to from various sources, gladly used their influences, seeking through representations in official quarters to prevent future attempts upon the religious liberty of British subjects in Malta. Lord Elgin (who was H.M. Secretary of State for the Colonies at the time) caused enquiry to be made into the claim of the Archbishop that Malta is a preserve of the Roman Catholic religion. The result was a Royal dispatch to the Governor, which contained the following clause (the full dispatch can be obtained by any of your readers):—

> Such a restriction is plainly inconsistent with the principle which H.M. Government desire to see followed, and you will accordingly raise no objection in future to the holding in public of the religious ceremonies of any denomination, provided, of course, that they are *bona fide* religious ceremonies, and not in the nature of demonstrations intended to give offence.

This was followed by a Royal instruction containing the following:—

> It being Our intention that all persons inhabiting Our said Island shall have full liberty and the free exercise of their respective modes of religious worship, We do hereby require Our said Governor and Commander-in-Chief to permit all persons within Our said Island to have such liberty and to exercise their respective modes of religious worship, provided they be contented with a quiet and peaceful enjoyment of the same, not giving offence or scandal to the Government.

As was to be expected, this resolute action on the part of the British Government drew forth further remonstrance from the Archbishop, but again Lord Elgin was firm, and the Archbishop's appeal to H.M. King Edward VII. for the withdrawal of the Royal dispatch met with a reply containing the following words:—

> "Lord Elgin has been commanded by His Majesty to state that he has been pleased to give no directions thereon," &c.

The proselytising influence of the Roman Catholic Church in Malta among Protestants through the operations of the unjust and immoral "Ne Temere" decree should be mentioned. In Malta, where we have some 10,000 soldiers, as well as sailors, if a Protestant soldier wishes to marry a Maltese girl there are two courses open to him. Before a Roman Catholic priest can perform the ceremony the following assurances have to be given: (*a*) that there shall be no interference with the woman's religion or her practise of it; (*b*) she shall endeavour in every reasonable way to bring him into the Roman Catholic faith; (*c*) the children of the marriage shall be baptised and brought up in the Roman Catholic faith; (*d*) that the parties shall not present themselves, before or after Roman Catholic marriage, before a non-Roman Catholic minister of religion for any religious ceremony. On the other hand, if the parties, the Protestant soldier and the Roman Catholic girl, are married by one of our Government chaplains or other minister in a Protestant church, *they are regarded as living in sin and not lawfully married, and the children are branded as illegitimate.*

The above facts sufficiently confirm my statement that in Malta "the liberties of Englishmen are trampled under foot by the Roman Catholic Church." Can Mr. Redmond deny them?

Yours, &c.,

HENRY MARTYN GOOCH,
General Secretary,

Evangelical Alliance,
7, Adam Street, Strand,
November 4th.

[Although the above letter appeared in the *Globe* on November 7th, up to the date of our going to press no reply has been printed. Are the facts incontrovertible?—ED.]

The New Legislation of the Roman Catholic Church on Betrothals and Marriage.

DECREE

OF THE SACRED CONGREGATION OF THE COUNCIL, APPROVED AND CONFIRMED BY HIS HOLINESS POPE PIUS X.

DECREE regarding Betrothals and Marriage issued by the Sacred Congregation of the Council by the Order and with the Authority of His Holiness Pope Pius X.

To prevent the rash celebration of clandestine marriages, which the Church of God has, for the gravest reasons, always detested and forbidden, the Council of Trent adopted wise measures (chap. i., Sess. xxiv.), decreeing:—

Those who, otherwise than in the presence of the parish priest or of another priest acting with the license of the parish priest or the Ordinary, and in the presence of two or three witnesses, shall attempt to contract matrimony, the Holy Synod renders altogether incapable of so contracting marriage, and decrees that contracts of this kind are null and void.

But as the same Sacred Council prescribed that the said decree should be published in every parish, and was not to be in force except in those localities in which it had been promulgated, it has happened that many places in which the publication has not been made have been deprived of the benefit of the Tridentine Law, remain still deprived of it, and continue to be subject to the doubts and inconveniences of the ancient discipline.

Nor has all difficulty been removed in those places where the new law has been in force, for often grave doubt has arisen in deciding as to the particular parish priest before whom a marriage is to be celebrated. The canonical discipline did indeed decide that he is to be regarded as *the parish priest* in whose parish one or other of the contracting parties has a domicile or quasi-domicile. But as it is sometimes difficult to say whether a quasi-domicile really exists not a few marriages were exposed to the danger of nullity. Many also, either owing to ignorance or fraud, were discovered to be altogether illegitimate and void.

The long-deplored results are seen to occur more frequently in our own time on account of the increased facility and rapidity of communication between the different countries, even those most widely separated. It has, therefore, seemed expedient to wise and very learned men to introduce some change into the law regarding the form of the celebration of marriage; moreover, a great many prelates in all parts of the world, but especially in the more populous cities, where the necessity appears more urgent, have reverently petitioned the Holy See to this end.

It has been requested at the same time by very many bishops in Europe, as well as by others in various regions, that provision should be made to prevent the inconvenience arising from betrothals,* that is, mutual promises privately entered upon of future marriage, for experience has sufficiently shown the dangers of such betrothals, first, as being an incitement to sin and a cause of deception to inexperienced girls, and afterwards giving rise to inextricable dissensions and disputes.

Influenced by these considerations, our Holy Father, Pope Pius X., desiring, in the solicitude He bears for all the churches, to proceed with all caution in removing these inconveniences and dangers, entrusted to the Sacred Congregation of the Council the task of examining the whole question and of submitting to Him the measures it deemed advisable to adopt.

He wished, likewise, to have the opinion on the subject of the advising Committee appointed for the codification of the Canon Law, and of the eminent Cardinals chosen on the special Commission for the preparation of the new code, by whom, as well as by the Sacred Congregation of the Council, numerous meetings for the examination of the question were held. The opinions of all having been taken, His Holiness ordered the Sacred Congregation of the Council to issue a decree containing the laws, approved by Himself, on sure knowledge and after mature deliberation, by which the discipline regarding betrothals and marriage is to be regulated for the future and the celebration of them carried out in a sure and orderly manner.

In execution, therefore, of the apostolic mandate, the Sacred Congregation of the Council by these letters lays down and decrees what follows.

BETROTHALS.

I. Those betrothals only are considered valid and produce canonical effects which have been contracted in writing, signed by both of the parties, and by either the parish priest or the Ordinary of the place, or at least by two witnesses.

In case one or both of the parties be unable to write this fact is to be noted in the document; and other witness is to be added who will sign the record as above with the parish priest or the Ordinary of the place or the two witnesses.

II. Here and in the following articles by *parish priest* is to be understood not only a priest lawfully presiding over a parish that has been canonically erected, but, in regions where parishes are not canonically erected, the priest to whom the care of souls has been legitimately entrusted in any specified district and is regarded equivalently as the parish priest; and in missions where the territory has not yet been perfectly divided every priest deputed in a general way by the superior of the mission for the care of souls in any station.

MARRIAGE.

III. Only those marriages are valid which are contracted before the parish priest or the Ordinary of the place or a priest delegated by either of them, and at least two witnesses, according to the rules laid down in the following articles, and saving the exceptions mentioned below under articles VII. and VIII.

IV. The parish priest and the Ordinary of the place validly assist at a marriage—

(1) Only from the day they have taken possession of the benefice or entered upon their duties unless they have been by public decree and by name excommunicated or suspended from office.

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* Sponsalia.

(2) Only within the limits of their territory; within which they assist validly at marriages, not only of their own subjects, but also of those who are not their subjects.

(3) Provided that when invited and called, and not constrained by violence or grave fear, they ask and receive the consent of the contracting parties.

V. They assist licitly—

(1) When they have legitimately ascertained the free state of the contracting parties, having duly complied with the conditions laid down by the law;

(2) When they have ascertained that one of the contracting parties has a domicile, or at least has lived for a month, in the place where the marriage takes place.

(3) If this condition be wanting, the parish priest and the Ordinary of the place, to assist licitly at a marriage, require the permission of the parish priest or the Ordinary of one of the contracting parties, unless in a case of grave necessity which excuses from this permission.

(4) With regard to persons of no fixed abode (*vagos*), except in a case of necessity, it is not lawful for a parish priest to assist at their marriage, unless having reported the matter to the Ordinary or a priest deputed by him, he shall have obtained permission to assist at it.

(5) In every case let it be held as a rule that the marriage is to be celebrated before the parish priest of the bride unless there be some just cause excusing from it.

VI. The parish priest and the Ordinary of the place may grant permission to another priest, specified and certain, to assist at marriages within the limits of their territory.

The delegated priest, to assist validly and licitly, is bound to observe the limits of his mandate and the rules laid down above in articles IV. and V. for the parish priest and the Ordinary of the place.

VII. When danger of death is imminent, and where the parish priest or the Ordinary of the place or a priest delegated by either of them cannot be had, in order to provide for the relief of conscience, and (should the case require it) to make the offspring legitimate, marriage may be contracted validly and licitly before any priest and two witnesses.

VIII. Should it happen that in any regions the parish priest or the Ordinary of the place or a priest delegated by either of them, before whom the marriage may be celebrated, cannot be had, and that this condition of things has lasted for a month, marriage may be validly and licitly entered upon by the parties making formal declaration of consent in presence of two witnesses.

IX. (1) After the celebration of the marriage the parish priest, or he who takes his place, is to inscribe at once in the Marriage register-book the names of the couple and of the witnesses, the place and date of the celebration of the marriage, and the other details according to the method prescribed in the ritual books by the Ordinary of the place; and this even when another priest delegated either by the parish priest or by the Ordinary has assisted at the marriage.

(2) Moreover, the parish priest is to note in the Baptism register-book that the married person contracted marriage on such a day in his parish. If the married person was baptised elsewhere, the parish priest who has assisted at the marriage is to transmit, either directly or through the episcopal *curia*, the notification of the marriage that has taken place to the parish priest of the place where the person was baptised in order that the marriage may there be recorded in the Baptism register-book.

(3) Wherever a marriage is contracted in the manner described in articles VII. and VIII., the priest in the former case, the witnesses in the latter, are bound, conjointly with the contracting parties, to see that the marriage be registered as soon as possible in the prescribed books.

X. Parish priests who violate the rules thus far laid down are to be punished by their Ordinaries according to the nature and gravity of their transgression. Moreover, if they assist at the marriage of any person in violation of the rules laid down in (2) and (3), article V., they are not to appropriate the stole-fees, but must remit them to the parish priest of the contracting parties.

XI. (1) The above laws are binding on all persons baptised in the Catholic Church and on those who have been converted to it from heresy or schism (even when either the latter or the former have fallen away afterwards from the Church) whenever they contract either betrothal or marriage with one another.

(2) The same laws are binding also on all Catholics as enumerated above, if they contract betrothal or marriage with non-Catholics, baptised or unbaptised, even after a dispensation has been obtained from the impediment of mixed religion or disparity of worship, unless it should otherwise be decreed by the Holy See for some particular place or region.

(3) Non-Catholics, whether baptised or unbaptised, who contract among themselves, are nowhere bound to observe the Catholic form of betrothal or marriage.

The present decree is to be regarded as legitimately published and promulgated by its transmission to the Ordinaries, and its provisions begin to have force of law from the solemn feast of the Resurrection of our Lord Jesus Christ of the coming year 1908.

Meanwhile, let all Ordinaries of places see that this decree be made public as soon as possible and explained in every parochial church in their diocese, in order that it may be known and understood by all.

These presents are to have force by the special order of our Most Holy Father Pope Pius X., all things, even worthy of special mention, to the contrary notwithstanding.

Given at Rome on the 2nd day of the month of August, 1907.

✠ VINCENT, *Cardinal Bishop of Palestrina, Prefect.*
C. DE LAI, *Secretary.*

The Second Coming of Christ.*

By Professor Charles R. Erdman, D.D.

"CHRIST . . . . shall appear a second time, apart from sin, to them that wait for Him unto salvation."—Heb. ix. 28 (R.V.).

That has been the blessed hope of the universal Church through all the passing years. That is the wonderful event toward which all human history has been moving through the centuries since the crucifixion of our Lord. "Christ . . . . shall appear a second time, apart from sin, ... unto salvation." Let us read the paragraph of which these words form the conclusion and the climax. "For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us: nor yet that He should offer Himself often; as the high priest entereth into the holy place year by year with blood not His own; else must He often have suffered since the foundation of the world; but now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." And so we recall that the writer is speaking here of what is familiarly termed "the three appearings" of Christ: His first appearing, when He came to put away sin by the sacrifice of Himself; then His appearing when He entered into the presence of God, to intercede for His people; and third, the appearing when He shall come forth again from that presence in visible glory, appearing, on earth, a second time, apart from sin, unto salvation.

We remember, too, that the writer is employing here, as through all this epistle, figures of speech borrowed from the Old Testament ritual. As he reaches the climax of his argument, in this particular chapter, he is confining his typical language to that of the great day of atonement, and is describing Christ's saving work in imagery drawn from the ceremonial of that solemn, supreme day. He is suggesting to us that, as on the day of atonement the high priest laid aside his garments of glory and beauty, and, clothed only in spotless white, appeared to offer sacrifices for sin, so our Lord, laying aside the robes of His Divine majesty and clothed in the garment of His sinless humanity, appeared to put away sin, to deal with it by a sacrifice, even by the sacrifice of Himself. Then, too, on the day of atonement, the high priest took the blood that had been shed, and with that blood entered into the holy place and sprinkled it in the presence of God, and, in virtue of that blood, his intercession for his people availed. So, the writer tells us, it was with our Lord. He, too, came into a holy of holies with the blood of a perfect Sacrifice, and, as He now appears in the presence of God for us, we too are accepted.

And then, as on the day of atonement, the high priest, who had made intercession, laid aside the garments of linen, and again clothed himself in the robes "for beauty and glory," and came forth and appeared a second time to the people, to complete his priestly work; so, as the writer suggests, our Lord who is now in the sphere of the unseen, interceding for us, shall appear a second time, clothed with His robes of Divine glory, to finish His saving work. This is the symbolism, and this the reality which Miss Havergal embodies in her beautiful hymn:

"Thou art coming, O my Saviour,
Thou art coming, O my King,
In Thy beauty all resplendent,
In Thy glory all transcendent,
Well may we rejoice and sing.
Coming! in the opening east
Herald brightness slowly swells;
Coming! O my glorious Priest,
Hear we not Thy golden bells?"

This, then, is the inspiring truth to which our attention is here called—the literal, personal, visible, glorious returning of our Lord. "Christ . . . . shall appear a second time." And to impress upon us the certainty of this event, the writer suggests a striking comparison: as surely as death is followed by judgment, so surely will Christ come again. The writer does not say that it is appointed unto all men to die; for, of course, some generation of Christians will be living whenever Christ returns; but he declares that "as it is appointed unto men once to die, and after this cometh judgment: so Christ also, having been once offered . . . . shall appear a second time." As certain as judgment follows death, and all men die but once, so certain will Christ's death which was "once for all," be followed by Christ's return.

This return does not refer to the coming of the Holy Spirit at Pentecost, for the epistle was written long years after Pentecost had passed; nor does it mean the destruction of Jerusalem, although it is true that in certain of His discourses our Lord unites the prediction of the fall of the city with that of His return, using some features of the earlier to depict certain aspects of the later event; nor yet does the writer designate death, when declaring that Christ "shall appear a second time." We have been "delivered from the fear of death," and at death "we depart to be with Christ"; but our "blessed hope" is not death, but the coming of Christ Who will raise the dead. Quite as obviously the writer is not referring to "the onward march of civilization" when he declares that Christ "should appear a second time"; it is certain that His appearing will bring all "forward movements" to a glorious consummation. It is true, too, that He now has "all power in heaven and on earth"; but His appearing the "second time" is to be as definite, personal, historic, and literal, as was His first appearing. There is, however, to be this essential difference. "Christ

* An address delivered at the Northfield General Conference for Christian Workers.

. . . . shall appear . . . . apart from sin." The first time He appeared to deal with the problem of sin, and its solution demanded pain, anguish and death. The second appearing will be altogether apart from that problem, and it will be characterised by joy, triumph and glory. What a pathetic tragedy the Gospel story would be without the predictions of the second coming of Christ. In the last chapter of that story which the world has read, the Hero is left upon a Cross, dead, between two thieves. The world has not seen the risen Christ, of whom His followers speak.

But there is another chapter in the story, and there is to be another vision for the world. Even as He stood before His judges He was heard to say: "Henceforth ye shall see the Son of Man sitting on the right hand of power, and coming on the clouds of heaven." And, as He was bidding His disciples farewell, and ascending into heaven, there stood by them two men in white apparel who said: "This same Jesus . . . . shall so come in like manner as ye have seen him go into heaven." This is the message of the angels; this is the blessed hope which Paul associated with the development of every Christian grace; this is the keynote of the epistles of Peter, and it is this note which John prolongs through his Apocalypse from the statement of his theme: "Behold, He cometh with the clouds, and every eye shall see Him," to his closing prayer, "Come, Lord Jesus."

For this return the Church of all lands and times has been accustomed to look. This is what the writer suggests when he declares: "Christ . . . . shall appear . . . . to them that wait for Him." He is not describing a particular class of Christians, but a characteristic of all Christians. Our Lord taught His disciples to live in expectation of His return, and the normal, natural attitude for all His followers is that of waiting and watching for His coming; so that Paul can describe his fellow Christians as "them that have loved His appearing." It is true that some have believed that, when Christ comes, the fulness of blessing will be for only a fraction of the Church, for those who hold some peculiar theory about His coming, or are in some special sense, "looking for Him"; there are many more who believe that the doctrine of His return is held only by certain sects in the Church. On the other hand, the hope of His coming has been, from the day of His ascension, the pole star of the universal Church. It forms an essential part of all the creeds of Christendom. For instance, those of us who are Presbyterian ministers, subscribe to the Westminster Confession of Faith which culminates with a chapter stating that, as Christ may return at any time, we should so live that we can ever pray: "Come quickly . . . . come, Lord Jesus." But this is not merely a Calvinistic doctrine; it is quite as dear to Methodists, and, with them, all Christians rejoice to unite in the great hymn of Wesley:

"Lo, He comes, with clouds descending,
Once for favoured sinners slain;
Thousand thousand saints attending
Swell the triumph of His train:
Hallelujah!
God appears on earth to reign."

If, then, the normal attitude of the Christian is that of waiting for His appearing, or looking for His return, how does it happen that we ministers so seldom preach upon the theme, and that we all enjoy so little of the inspiration and comfort of this blessed hope?

To some measure it may be due to *carelessness*. We may unwittingly have neglected to study the doctrine, and so may not be fully awake to its glorious implications, and its practical significance. The investigation of this subject may give new light and interest to other more familiar truths, and may result in a deeper love for all Bible study.

It may be *caution* which has led us to avoid the doctrine. We know that this truth has been brought into disrepute by being associated with almost every religious fad and fallacy of the past century. We may be under the impression that the doctrine does not belong to the sphere of exact biblical scholarship, but is the province of visionaries, dreamers and fanatics. Will not a truer caution incline us to more careful study, that we may be able to detect that which is true and false in the related teaching of the present day?

It may be *courtesy* which makes us reluctant to discuss this theme. We are told that it is "a controverted doctrine," and we avoid it. But, to-day are not all the cardinal doctrines of Christianity brought into the field of controversy? As to this doctrine, it is true that upon its details there is diversity of opinion, but as to its great essentials there is practical unanimity of belief, whether in the Roman, Greek or Protestant Churches. We do need, in its discussion, humility, and clarity and sanity, and caution; but recognised differences of opinion should not keep us from presenting a truth so closely related to what is most vital in Christian thought and life.

A fourth reason may be suggested. It is this: the doctrine of the second coming of Christ is essentially *contradictory* to current popular philosophic presuppositions. In a scheme of naturalism there is, of course, no place for "the return of Christ." Obviously there is no place for that first "appearing," when He came to put away sin—for an actual incarnation; much less is there a place for His present "appearing" in the presence of God; but, least of all, is there a place for the literal, personal, return to earth of the Christ who was crucified, dead and buried. This doctrine cannot but be an absurdity to one who holds a uniformitarian view of the universe. Then, too, we who do believe in the supernatural are unconsciously influenced by similar implications. We listen to those who argue that, as Christ has come and died and risen, and as the Holy Spirit has been given, there is no need for any such further Divine manifestation as the coming of Christ implies. We are inclined to forget that we are concerned here, not with a theory but with a fact, not with probabilities but with divinely predicted realities. Just as surely as He "appeared to put away sin," as surely as He now "appears in the presence of God," so surely will He "appear a second time."

But why should we preach this doctrine? Why does this truth bear so definitely upon life? Why is

it so essential in the system of Christian faith? Because, as the writer to the Hebrews declares, when "Christ . . . . appears a second time" it will be "unto salvation." Salvation is not complete; it will not be complete until Christ comes again. "Now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand." For that day of salvation we look; for "salvation ready to be revealed," we are being kept. Of course, there is a Scriptural sense in which we are now saved, and another in which we are being saved, but in the truest sense, we are yet to be saved. "Christ . . . . will appear a second time, ... unto salvation."

This completed salvation will include the resurrection of the dead. Undoubtedly, our loved ones "depart to be with Christ," but they do not yet possess those glorified bodies which through all eternity will be the perfect instruments of their perfected spirits. "But with the trump of God . . . . the dead in Christ shall rise"; and "this corruptible must put on incorruption, ... then shall come to pass the saying that is written: Death is swallowed up in victory." Not yet is that victory; but "then"—when Jesus comes.

Then, too, comes the "rapture" when the bodies of the living are instantly changed, and they are caught up to meet the Lord in the air. We are sometimes told that "nothing is so certain as death"; but there is one thing more certain, and that is that some will never die. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first; then we that are alive that are left, shall together with them, be caught up in the clouds, to meet the Lord in the air."

"Oh joy! oh delight! should we go without dying;
No sickness, no sadness, no dread and no crying:
Caught up thro' the clouds with our Lord into Glory,
When Jesus receives His own."

The coming of Christ is therefore the time of the true reunion, the full fellowship of saints, which we call to mind whenever we meet to "show the Lord's death, till He come."

"'Till He come,' O let the words
Linger on the trembling chords;
Let the 'little while' between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that 'till He come.'"

This, too, will be the time of rewards; the crown will be given "at that day to all who love His appearing"; and chiefly this infinite blessedness that "we shall be like Him, for we shall see Him even as He is."

Then, too, it will be the time of the perfected kingdom and glorious reign of Christ. We do well to speak of a time of universal peace: it will come! of an age of righteousness: it will dawn. For that time the whole creation is groaning and waiting. We do well to pray with Dr. Bonar:

"Come, Lord, and tarry not;
Bring the long-looked-for day!
O why these years of waiting here,
These ages of delay?
"Come, and begin Thy reign
Of everlasting peace;
Come, take the kingdom to Thyself,
Great King of Righteousness."

Christ is coming; but when? As to that point the writer of this epistle to the Hebrews is very explicit. Read in the next chapter: "Ye see the day drawing nigh . . . . for yet a very little while, He that cometh shall come, and not tarry." Is this not enough for us, that His coming is imminent? Shall we say more than this, or less: "Yet a little while"?

Yet, unfortunately, it is just here that Christians have pitifully divided into almost hostile camps, calling each other by such names as "Premillenarians" and "Postmillenarians." We should hate to be called "Premillenarians," if by that is meant those who set times for the coming of Christ, and who dogmatise as to details and programmes of events to follow His coming. Much more should we dislike to be called "Postmillenárians" if by that is meant those who believe we are now "in the millennium" and that no better age than this is to dawn upon this world; or those who hold that we must wait until a world has been converted and a millennium has elapsed before the Church can begin to look or hope for the return of her Lord.

Yet, as to this very point of the time of the coming of Christ and the order of related events, there is more agreement than many suppose; in fact, there is virtual unanimity of belief concerning the one detail of supreme, practical importance; for, whatever may be taught as to the millennium, the vast majority of Christians believe that between the present hour and the appearing of Christ, there intervenes the accomplishment by the Church of one task, the evangelisation of the world. As our Lord Himself replied when asked concerning the time of His coming and of the end of the age, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations: and then shall the end come." Just how far this preaching must yet be continued no one can say; as to the best methods of carrying the Gospel, opinions differ; but the great truth which we probably all accept is, that our Lord tarries for the Church to fulfil her task. Thus the supreme hope of the Church suggests and embodies her mightiest missionary motive. Thus every review of the reality of His appearing again should inspire us anew with the desire to proclaim the salvation of Christ to every creature. This great hope and fervent desire is familiarly voiced in the greatest of our missionary hymns:

"Salvation! oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.
. . . . .
"Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign!"

From the "Record of Christian Work."

Books worth Reading.

THE HEBREWS EPISTLE. By Sir ROBERT ANDERSON, K.C.B. (Nisbet & Co.)

Those who are acquainted with the writings of Sir Robert Anderson are aware of the acumen and profound knowledge which he brings to every subject he handles. Perhaps he has never laid the Church of God under a greater obligation than in issuing his new book, on a confessedly unique, and to a large extent non-understood, epistle.

The book in question is not an exposition, but it leads the reader into a channel of thought which is likely to give him an entirely new conception of the Epistles to the Hebrews. It might be called an introduction to the epistle; and those who have the privilege of reading it will not only enjoy many new thoughts, but they will find themselves in a new position with regard to the Hebrews epistle. Most earnestly is it to be desired that the book should fall into the hands of every clergyman and minister in the land. It is not a book for "babes" but for "fathers," for the mature, and for those who have spiritual discernment. Much precious grain is winnowed from chaff, and divine realities are seen in their true light, whilst the rust of modern thought is shown to be rust indeed.

The special topics and the etymology of the epistle are ably dealt with, and a valuable contribution is made to the literary and spiritual typology of Scripture. The author brings a legally trained mind and a sanctified intellect to the study, and we would advise all our readers that whatever book should be purchased for personal use or for gift to Christian friend, this volume should not be overlooked. J. W.

FADS; OR, DANGER SIGNALS FOR YOUNG CHRISTIANS. By Rev. J. W. CHARLTON, M.A. (Marshall Bros.)

We have not been asked to review this book, but we gladly do so, as it meets a present-day need among Christians generally. "Danger Signals" usually detonate; but the writer, who deals with such "fads" as "Tongues," "Sinless Perfection," "Feeling Led," "Re-Baptism," &c., speaks so as "not to unnecessarily wound the feelings of any Christian brother" (or sister) "to whom the criticisms apply" (we quote from the preface, by Dr. Eugene Stock). The chapter on "No-Churchism" is timely. The author says, "Do not be persuaded to 'Come out'," rightly deploring the exclusiveness of those who set aside "the Divine Institution of the Christian Ministry." There are still Churches—many of them—where the simple Gospel is preached, and where such is not the case, unless the pulpit has been prostituted to unworthy ends, the sphere for Christian example and testimony should prove a valuable one.

A HISTORY OF THE EVANGELICAL PARTY IN THE CHURCH OF ENGLAND. By G. R. BALLEINE, M.A. (Longmans, Green & Co. 1s. net.)

Mr. Balleine's valuable treatise is too well known to need extended notice. We only comment with thankfulness on its issue in a cheaper form. It is value for money both as to matter and make-up.

From Messrs. Morgan & Scott, Ltd., we have received:—

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THE QUEST. By Lettice Bell. 1s. net.

This is a "Go-to-Bed Story" for Christmas night. One of the best yet written by this talented writer. It breathes the wish of the Good Shepherd—"Suffer the children to come unto Me."

THE TABERNACLE AND ITS TEACHINGS. By Rev. Wilfred M. Hopkins. 3s. 6d. net.

A series of helpful sermons on the Tabernacle, forming a commentary on this fascinating subject which will take its place on account of the knowledge and expository ability displayed by the writer. There is a valuable chapter on "Substitution."

TRUE EVANGELISM. By L. S. Chafer. With a foreword by Henry Varley.

The standard of this book is high, leading the reader to appreciate and value the place of Evangelism in the Church and to realise his own responsibilities and privileges in regard thereto. The modern evangelist with claptrap methods is deprecated and the person and work of the Holy Spirit is exalted as the only real and successful method in soul-winning.

Messrs. Morgan & Scott have also sent us an exceptionally beautiful series of Motto Cards for 1912, in all sizes and styles, containing texts appropriately chosen, all being "designed and printed in Great Britain." Dr. Handley Moule has contributed verses appearing on some of the cards, all of which are chaste and in accord with the good taste displayed in publications issued from 12, Paternoster Buildings, E.C.

WILLIAM TYNDALE

Translator, Printer, and Martyr.

On October 6th, 1536, William Tyndale was strangled and then burnt in the Grand Place, Vilvorde, Belgium, for giving England the first translation of the New Testament from the Greek. There is nothing whatever to mark the spot.

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MEMORIAL IN SQUARE DU CHASTEL, VILVORDE,

on a site (quite near the scene of the martyrdom) kindly given by the municipal authorities. It is also proposed to place a copy of the New Testament, in French, in every family in Vilvorde and its suburbs, as a souvenir of the memorial, the inscription on which will be in four languages: French, Flemish, English, and Latin.

The work is inaugurated, and will be carried out, by the joint committees of the Trinitarian Bible Society of London and the Belgian Bible Society.

AN EARNEST APPEAL IS MADE FOR CONTRIBUTIONS, which should be sent to the Secretary of either Society at 7, Bury Street, Bloomsbury, London, or at 3, Rue de Montigny, Charleroi, Belgium; from whom full particulars may be obtained.

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